

Life is a struggle; a school; a test of fitness.  
No struggle, no school. No school, no fitness.  
No fitness, no future—either in this world  
or in any that may follow.

UC-NRLF



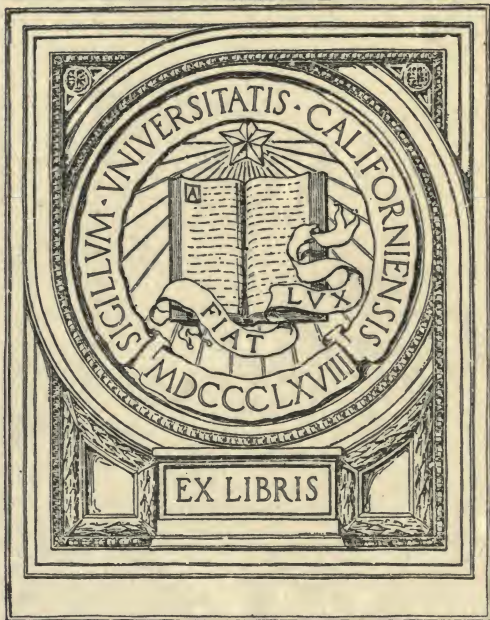
QB 274 151

# *Life*

BY JOHN R. ROGERS.

GIFT OF

*Class of 1887.*



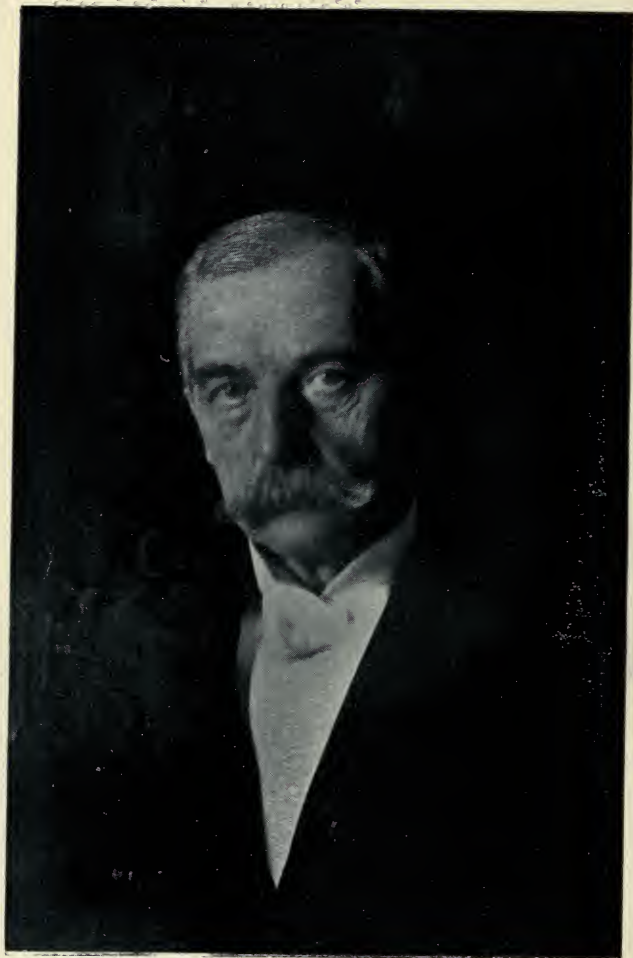
984d  
R727





Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation





J. W. Rogers

# LIFE.

*Life is a struggle; a school; a test of fitness.  
No struggle, no school. No school, no fitness.  
No fitness, no future—either in this world  
or in any that may follow.*

BY

JOHN RANKIN ROGERS.



SAN FRANCISCO;  
THE WHITAKER & RAY COMPANY  
(Incorporated)  
1899

COPYRIGHT BY  
J. R. ROGERS  
1899

Class of 1887

THE UNIVERSITY OF CHICAGO  
LIBRARY



*CONTENTS.*

△△

The Individual Life . . . . .	Page 5
The Kingdom of Hope . . . . .	“ 40
The Law of Advance and the Gospel of Work . . . . .	“ 70
The Progress of Man . . . . .	“ 103





## THE INDIVIDUAL LIFE.

---

**T**HERE are, I think, but two ways in which we are able to form opinions, or to judge of new thoughts as they are presented to us for consideration. One, the usual, common and vulgar method, adopted, too, by many who consider themselves as educated men, consists in approving or disapproving a thought in accordance with an opinion previously formed of the character of the utterer. If we have been favorably impressed by a man, or the school to which he belongs, we commonly approve what he says. If we dislike him, or his school, we have no liking for his thoughts. This is the short and easy method in ordinary use. It is not confined to ignorant men.

The other course consists in diligently and conscientiously comparing the new thought with our own. If, after this has been done, we come to the conclusion that the new is superior, that is, truer, we proceed, without regard to consequences—and the consequences often involve great present calamity,—to substitute the new for the old.

Those who do this, in greater or less degree, live *The Individual Life*. From their ranks have come all the poets, prophets, seers, discoverers, thinkers—all the truly great ones of earth! These have possessed the courage of their convictions. These have dared to differ, and differing have supported their opinions at the cost of whatever opposed. These have known from the beginning that one man and God make a majority. From them the world has learned all it knows to-day.

They have dared to stand alone!

I have never ceased to admire the motto of the English coat of arms: “God and my

Right." It expresses much. First: God, justice, absolute equity. Next: my right, my opinion, my individuality. Eight hundred years of forceful, successful advance may be read in that short phrase. I believe no nation, no college class, can take that as a motto, endeavoring to live up to it, without turning out many who will make their mark in the world. Individuality is everything. To be without it is to be nothing.

The only fly in this ointment of otherwise immeasurable value is this: One man's right has been wrongly made to include that of many others. But this is an infringement, a misstatement and a plain contradiction in terms. The assertion of individual right in matters religious was great Luther's contention. The declaration of individual right in matters political, each man for himself, was the remedy our fathers found, and I may add, as has been well stated by another, we shall find no other. The later declaration of Herbert

Spencer makes all scientifically clear. This is, in substance: "Each has a right to do whatsoever he wills, provided in the doing he infringe not the equal right of every other." The dictum of Spencer, taken in connection with the motto of the English shield: "Dieu et mon Droit," forms a perfect code, political, moral and religious, for Spencer's statement is simply the Golden Rule differently stated.

Among wild animals the individual members of a particular species are so much alike in appearance as to seem to the casual beholder precisely the same. But change the environment; place them under the control of man; subject them to his tutelage; let all-healing and wonder-working time have its will, and at last in the barn yard of a later day appear the descendants of an original stock so changed in form and character as to bear little resemblance to their progenitors of an earlier time. And not only will there have been a wonderful transformation differentiating the past from

the present, but, more wonderful still, diversity of form, of gifts and character, which in the foretime had no apparent existence, has now become marked and established. Individuality has been so educed by environment, has been so drawn forth by education, as to appear to have had here its creation. And yet to the original and individual life of each no jot or tittle has been added. The species was created in the long ago. It had no second birth. Man is not a Creator. No; environment has simply and slowly emphasized and magnified the precious germ of individual life and character with which each bird and beast, each plant and flower, has been endowed by an Almighty hand, for among them all no two are found precisely and absolutely the same. For all her children and for every form of life kind Nature has a special and peculiar love and care, and each and all are precious in her sight.

To the forest crab tree nothing has been added. And yet from it came forth the



glorious apple of to-day, brilliant in color, huge in size and of most pleasant taste. The crab has been educated. From it came forth all that now appears. Nor has there been created in the beautiful fruit of to-day a color or a quality which did not in some slight degree previously have place. By the process of education individuality in apples has been so enlarged and increased as to appear to have had here its origin.

It is held as probable that the first animal to be domesticated by prehistoric man was his most faithful friend the dog. And because he has been longer subjected to change in environment greater diversity among individuals has resulted than in the case of any other animal. Diversity, and differentiation, a marked and magnified individualism, necessarily come from education, making more and still more important the character of each particular member of the species.

As with dogs and apples, so with men. Nature is no respecter of persons. For all



she has but one law. In a wild and uneducated state there is little difference to be noted between the members of a given tribe of either men or animals. Latent talents may be in hiding it is true. Practically, and usually, they exist as mere possibilities which education may evolve into actualities. Or, which, without it, may continue unnumbered and unknown. The first evidence of education is the development of diversity, of individual and peculiar powers. Men are made more and more unlike, and with this unlikeness comes an increased and increasing force and power. Among savages one man may be as important to the welfare of the tribe as another, but when Moses led the children of Israel forth from the land of Egypt and out of the house of bondage this man was, himself, alone, more than half the power of the throng, for Moses was learned, we are told, in all the wisdom of the Egyptians. Indeed, the Hebrew leader in his own proper person came near being what

we now vulgarly call, "the whole thing." Education, environment—for that which we call education is not all from books or the teaching of a professor—made the Moses of whom we read. Had he lacked this education, this environment, we, in these later days so far removed from his, had never known of him. It is true that his possession of these peculiar privileges of education and environment was dependent upon a higher power, but this is equally true to-day of you, my friend. Did you select the country into which you would be born? The race, the time, the family or the religion? It is indeed a most acute son who shall be able to select for himself a wise father and a beautiful mother. Were you able to do this? And these things, or the lack of them, make us what we are. Ourselves we do not see as we should. Of others we have a clearer view. Distance and the flight of time lend that perspective which places human action and human beings in their proper relation the one to

the other. With this we are able to see more clearly things in a truer light. Too closely held one's own hand may hide the sun! Do you imagine that if perchance the Ego within your breast had been delivered for birth to some negro mother in darkest Africa that you who now sit here encircled by all that exalts and embellishes civilized life would then and in that case be other than another "panting negro at the line?" Do you tell me that Moses' life and character were the result of the direct interposition of Divine Power? To this I reply: All that you have and are is, likewise, the gift of the Supreme. The Jews may select Abraham to be their father, if so be it please their fancy, and the materialists, the literalists may, as is their wont, fasten upon some arboreal ape as their progenitor, but you and I remember that Jesus, that great Revolutionist, taught all men everywhere to say: "Our Father, who art in Heaven." There's no monkey business about that.

Christianity, which whether consciously

or unconsciously, colors every thought of our modern life, first taught men the exceeding worth, the infinite value, of the human soul, of the individual life of man, and with this all right education coincides and agrees. All true advance is in this direction. Luther saw this most clearly. Carried to its logical conclusion his contention was an assertion of the right of private judgment as the highest tribunal known to man. And in this he was most eminently right. Thomas Carlyle has also said: "There is but one temple of the Living God; the human body." And in this, by a little questioning, we shall find that all men substantially agree. Ask the devotee of any faith, no matter how devoted he may be to his particular sect: Why do you believe thus and so? and he must answer, if he speak the truth, "Because I think it to be true." He has referred the matter to the highest court known to him; the judgment of his own mind, the decision of his higher and better self, the arbitra-

ment of the God within. The truth is each man is, and of right ought to be, his own Prophet, Priest and King.

There are those who would have us believe that the future is to show a greater uniformity in the minds of men, that less of difference is to divide them, and that some day all are to occupy the same mental plane. No greater mistake than this could be made. All are, I believe, one day to have equal opportunity. But this equality of opportunity, which I hope and trust will surely come, will of itself produce unbounded diversity of effort. Diversity of effort will, in turn, emphasize, increase and magnify those points of unlikeness possessed by each. The result should be patent to every thinking man. The power, the worth, the importance, of certain favored individuals in those directions where each can be of greatest service to the race will thus be secured and perpetuated. "To him that hath shall be given and from him that hath not shall be taken away even that

which he hath." This is a hard saying. But it is true. Most true sayings bear hardly upon weakness and inefficiency. But weakness and inefficiency should not be made prominent, must not bear sway, must not rule or teach. For if they do then are they perpetuated. Strength, diversity, intellectual gifts, these are to rule the coming race and carry it onward in that grand advance man is making from the lowest to the highest places in the thought and estimation of the Creator. That man may advance, weakness and mediocrity must perish. Men must be attracted and lured onward, and ever upward, by diversity of gifts and an increased power and importance in those whom they follow and pattern after. And all men follow after some one or somewhat they admire. This is the rule and law of the race; the future can bring no change. Mankind, it is seen, advances only by following after and learning of those individuals that have excelled. In no other way is the ascent of humanity from lower to



higher conditions secured. That the race may go forward, individuals must differ from the common herd, must excel. Superiority must exist before it can be imitated and patterned after. In the whole course of the past, man has advanced only by following a leader. Thus, and thus only, can he go forward. Every cause must have its exemplar and advocate. Look at the long line of heroes, prophets, martyrs, scholars, poets, discoverers! These have been the schoolmasters of the race, and men have followed them because in some direction they differed, excelled and were superior as individuals. Thus we see that the loss and failure of weakness and mediocrity is the gain of the race. However, in the long run no sparrow falls to the ground unwisely or uncared for by your Father. All have their appointed place and duty.

That I speak the truth in this matter will be clear when we remember that the course of nature is always, in the long run,

an advance. As the tiny tendril ever seeks the sun, so man, often as unthinking as the plant, turns, instinctively upward, toward the Infinite Light. The rule and law of the Universe finally will prevail. From the simple to the complex is the rule. From the homogenous to the heterogenous. The frog shows a change in structure from that of its original fish-like form. It has become an amphibian. It has advanced. Nature does not go backward. No amphibian becomes a fish. If forced to live the life of a fish the frog will die. So is it with men. Civilization may rot; may die; but civilized man cannot return to the ignorant and peaceful life of the savage. The complex cannot become again the simple or the heterogenous the homogenous.

Anciently, we are told, men thought that the sun, having through the day finished his course from east to west, stole back in the darkness of the night in order that he might be in place to begin again, attended



by Aurora, the ascent of the eastern sky.

I think we may safely conclude that when the sun does turn backward the wheels of time, then, and in that event, civilized man will descend from the complexity of the educated present to the simplicity and dull platitude of intellectual equality. It cannot be. Nature has her ways, her rules and laws. We do not make them. Our duty is to learn, not to quarrel with fate. And nature in us is bound fast in fate in this, that we are totally and absolutely unable to estimate our standing in any direction save by comparison with that of our fellows. We cannot see that we have advanced, that we have increased in knowledge, wealth or power unless able to note our superiority in one direction or another over that of at least some portion of our kind. This necessitates, making absolutely certain, emulation, rivalry, the survival of the fittest. Diversity, complexity of effort and increasing power of the individual man is the sure and unfailing result. If, then,

this is the course of nature—and no man can deny it—those who are seeking to differentiate themselves from the unthinking and the indifferent, from the careless and the ignorant, who are striving to excel their fellows, to surmount them in attainment, to place themselves in a position of superiority to them, are in this not merely following a law of selfishness and disregard of the welfare of others, but, rather are they in perhaps unconscious accord with the decrees of nature, working out the advancement of the race to which they belong. By following our own course and our own advancement we are, possibly unknown to ourselves, assisting, probably to the extent of our ability, in carrying onward the work of the world. The elevation of our own character to a higher plane is not only our first duty but is also when properly interpreted the sum and substance of all duty. In the long run men are known by what they are. To teach others wisely, be the thing you would commend. Such teaching the world

cannot long withstand. Thus only can men be led.

With the understanding I have here endeavored to communicate, the saying of a great mind is most true, which is, that man's chief duty in life is "To secure an adequate and masterful expression of himself." And by "himself," of course, is meant that higher, that other and inward self which we, each for ourselves alone, can know.

The trend of things among us, however, is to-day leading men somewhat away from that vigorous American individuality which was the pride and glory of our earlier national life. Now, we are more apt than formerly to depend upon what some other person may or may not do. Dependence upon others, upon society, upon government, is increasing. The young men in our educational institutions, as a result, are quite generally looking forward to the time when they may enter the service of the Government, of some corporation, obtain a

“position,” or, at least, have their names placed upon somebody’s payroll. In a word they are, to a greater or less extent, becoming dependent and are in danger of losing that independent individuality from which has arisen in the past all of value in our distinctive American character. Our young men are, in this matter becoming more like the youth in foreign lands. This is to be avoided, and must be remedied.

Every age has a prevailing and distinguishing form of thought running through its mental deliverances; a keynote to which everything in the world of mind is referred and with which it must agree. Looking backward along the course of time we can see this in the past. The classical age, as seen in ancient Greece, had its keynote. This seems to have been delight in mere existence, the worship of beauty, of sculpture, painting, architecture, the human form divine. This is seen in the life of the people. It colored all their thoughts. At the time no man doubted the rightfulness

of the then prevalent view of things. Now we are beginning to see that this represented only a part of the truth.

The medieval age we can now see had its keynote, too,—it was religion, and other worldliness. The results are before us spread upon the pages of history. That day and its doings are not to be imitated by us. That were impossible. And it is well that it is so. Those were the dark ages. When man makes of himself a worm of the dust he must not quarrel with the fate of worms, which is to be trodden under foot.

That the present age has its keynote there can be no question, though actors upon the stage of to-day may not be qualified to clearly set it forth. A brilliant writer tells us that this age differs from all that have preceded it in that we appear to have no conservatives, none who wish to preserve the present as it is. All wish for change—of some kind. Pessimism, universal discontent, is, he appears to think,

the keynote of the present age, and he has much to offer in support of his contention. If it be true that discontent is universal we may be certain that this mental cause will be quite sufficient to produce a change—of some kind. When all wish for change it will be certain to come and, I may remark, it will be likely not altogether to please anybody when it does come. While it is certainly impossible for us who are concerned in the life of to-day to accurately measure the collective thought of our own age, certain parts and portions, certain tendencies of the time, may quite readily be seen. Among these one appears most pronounced and marked. It is now an almost universal habit among men to enlarge upon and make much of the power of concerted effort. The co-operation of a sufficient number of men is supposed to be alone able to produce any desired result. The power of the majority and its right to settle a question of morals is scarcely questioned, while organized society is made to stand



in the place of right, of God himself. What the majority of men are thinking we think; what they do we strive to imitate. The vast power of masses of men working to a desired end in industrial affairs and the wonderful results thus achieved in our material civilization have turned our heads. We have jumped to an unwarranted conclusion. We have foolishly supposed that the laws of matter are applicable to mind! Thus we are led to depend upon others for what we should do for ourselves. Individuality is destroyed. Mental weakness and social tyranny follow as a matter of course. This is a keynote to which much of our life is now attuned. "Man" has become, in our thought, a mere noun of multitude, thus obscuring in some degree the infinite value and the eternal regnancy of the individual soul! The unit of value and the starting point in all mental comprehension is the indwelling, individual soul of man! Men are not valued because they do not differ the one from the other. This is said to be

a point of worth in chickens. These must be true to feather. They must conform. But chickens are sold by the dozen. And rightly, too, for one chicken counts for very little in any market. Only the nonconformist was ever truly great. And only the great are worthy to be followed by us. Even though it never be reached, the aim, the model, must be high. Shakespere is valued not because he was like other men but because he was not. It is not his likeness but his unlikeness to those by whom he was surrounded that made him of value to the race—or to himself. Shakespere lived the individual life! He looked within. There, within the confines of his own soul, resided his power.

A late writer, extensively read, has undertaken to show us the solution of a mystery. He holds that every man possesses a dual consciousness, an objective and a subjective mind. The usual, common and ordinary thought of man is objective. The unusual, the uncommon, the recondite, the



occult, the ghostly, belongs to the subjective mind which lies half concealed from its possessor, holding yet within its grasp secret treasures, which under favorable conditions are sometimes suddenly revealed to the consternation of all beholders. The subjective mind never forgets. Whatever has been once spoken of in its hearing is forever held and may thus upon occasion be drawn upon. Shakespere, this author tells us, owes his power to the fact that with him the objective and subjective minds were in full and complete accord; the ordinary, every day sense of the man holding a perfect mastery over the subjective treasures of his mind. All that he had ever known, heard or seen, in this, or a previous world, was at the command of this otherwise quite ordinary player and maker of rhymes.

For myself I must confess that this given as a reason for the vast superiority of one mind over another is unsatisfactory. It is an explanation which does not explain.

But there is another view of this matter which to me appears greater, grander and more nearly in accord with our apprehension of truth. Indeed, I think I may say that this later presentation of opinion is in line with the better thought of the age. The trend of opinion among cultivated men clearly favoring, in greater or less degree, the new thought. I will endeavor to state it.

Throughout the vast universe there is but one Intelligence which to a greater or less degree permeates all matter. Each and every manifestation of mind is an offshoot from the Divine. Human intelligences are so many sparks from the Infinite Light. The mind of man is capable of being brought into correspondence with the great Source of all knowledge. And thus, under favorable conditions, the light of a Supreme Intelligence shines, faintly or strongly, into the comprehension of those whom Nature has selected as her favorites. These the world hails as possessed of genius. Blinded

with the light received in one direction, however, much obliquity of vision in others is often manifested by the favored ones. Thus, genius to madness is near allied, and the great ones of earth often show surprising weakness in one direction while attracting the acclaim of the world for marvelous strength in another. But the ability to rely upon unseen forces comes unsought and by favor. To some it is given, to others denied. But let every man be himself. This first of all. For so will he follow the course marked out for him by the forces which rule over fate.

Thus I have attempted to sum up the new, and it may be the revolutionary, thought of our time. Most will judge of it by reference to preconceived notions of men and schools. Those who live *The Individual Life* will ask themselves simply—“Is it true?”

He who would advance must learn to think. And he must use his own mind; for if we are to have independent and self-gov-

erning minds we must all think and decide for ourselves each and every matter presented to us for decision. Every man worthy the name of man must be his own man and not the mere weak copy of another. Thought, to be valuable, must concentrate in the mind of the thinker and to achieve the best results he must be much alone. He must appeal to his own better self. If constantly surrounded by his fellows the influences coming from them prevent that concentration of mind necessary to the best thought. The student at college, despite his surroundings, is much alone; his study demands it. But the conditions and surroundings of the student are not possible to the great plain people, nor is it well that they should be. There is a better school—the school of nature—which may be opened to all, if men can but use it aright. Go talk to the shy and silent man who has spent his life as a hunter, far from the haunts of men. Though he cannot read a word of your written language and speaks

with stumbling hesitation he has rich gems of thought, which, when you have comprehended them, as you may not at first, will amaze and delight you. And yet, naturally his mind was of a low order, and what he has now was forced upon him by the very awe and magnificence of the processes of nature by which he has been surrounded. And in the untutored savage, unspoiled by so-called civilization and uncorrupted by false knowledge, you shall find the same.

Go, then, from these men of wisdom, who yet may be called ignorant, to those who are not ignorant, and who still have no wisdom. You know where to find them. The camp, the mart and the factory are full of them. Seeing they see not and hearing they hear not. Their eyes are holden by the influences that come unbidden from their fellows; from sight of the sins and follies, which animal-like they are forced to imitate, and their ears are deafened by the babel of evil communications which corrupt good manners and minds. Up to the years

of discretion—if they ever come—we learn evil readily and good but hardly. Such is the fatal constitution of the human mind and so is destiny fixed. One boy, of himself, may do much of good; a dozen and the devil is to pay. And men are but children of a larger growth. Men are ashamed in the crowd to utter their higher thoughts, while folly has eager currency. All this has its effect upon the formation of character. No man in the rabble escapes its power while he remains in it. Let any man be one of a company and he must adopt the current thought of the company; otherwise he is jeered into silence. Most will conform; a few, a very few, may not. And because of the fact that in a mixed company high thought is not current and folly is, the multitude tread the broad road which leads downward. Downward to animalism. Go among the workmen of the cities in time of prosperity. Many receive high wages; the flower of civilization is theirs for the plucking. Libraries, lectures, art galleries, the



treasuries of the world are at hand. But they heed them not. A few, a very few, may, but they form only the exception that proves the rule. A few save money, taking the advice of the wealth getter, that they, too, may become wealth holders and extortioners in their turn. They are no better than the other fools who follow only present pleasure. These wait for the future pleasure of extorting from their fellows. But find the majority. You will not need to seek them far. After work and supper, the street, the saloon and the brothel, the gaming table, cards, alcohol and tobacco. Who needs to tell the story; do we not all know it? And the crowd of to-day is but a repetition of the past. Man's nature is ever the same. The mob in the "marble" city of Rome, surrounded by beautiful architecture, sculpture, and the intellectual treats of the Forum, cried only for "bread and games;" something to eat and to amuse. And they were not ignorant, for the time. Far from it. But, that elder

day, when to be a Roman was greater than a king, had departed. They had become "a community." They were dependent. Individuality was lost. They were unable to live the individual life, from which alone can come forth strength of mind and character. They theorized upon such propositions as "all for each and each for all," and the man who thinks the theorizers of that day were anywise inferior to those of to-day knows nothing of man and his history.

The proudest, the freest and the truest Roman days were the early days when each family possessed its little farm. In the solitude of a country life men become self-reliant, free! Once upon a time the Volsicians threatened the home owners of Rome. Cincinnatus, the general, being sent for, the messenger found him plowing his field. Summoned to the supreme dictatorship, in a memorable campaign of sixteen days he had beaten the enemy and retired to his field and his plow. News of the battle of Lexington reaching Putnam, he left his



team yoked to the plow and hastened to the defense of free institutions. These were men. And they were the product of conditions; and these are, in course, freedom, solitude, self-reliance, courage, character. Of these freedom is first. The condition precedent to all ethical action is the freedom of the actor.

There is a word dearer than even mother, home or heaven. It is Liberty! The word denotes a condition. This condition is the desire of the heart of man, for in it alone true self-hood is possible. How then may man obtain and keep it? I answer: By the formation within himself of an invincible determination. Help does not come from without, but from within. "The Kingdom of Heaven is within you." And so is the Kingdom of power.

He who would be free himself must strike the blow. And freedom is the end and aim of all man's struggles upon this earth. Every just contention of man, since the world began, has had freedom as its

object. Freedom of the individual. We are to know the truth, and the truth shall make us free. This is the end. This is what we are bidden to work, to strive, to agonize, to obtain. Freedom from ignorance makes the wise man, the educated man. Freedom from poverty the truly rich man; from vice and evil thoughts the good man. Indeed the constant warfare of the virtuous is waged for the purpose of freeing himself from the sin that doth so easily beset him.

Stepping, for a moment into the domain of politics, of economics, we see that the evil is still the same. The end here to be sought is freedom; freedom from the never-ending exactions, the speciously proposed and insidiously argued schemes of those who would make merchandise of the toil and tears, the flesh and blood of poor, ignorant, deluded, long-suffering humanity.

My friends there is in life but one battle to be fought; but one just warfare. Liberty is its object. The liberty of the individual.

The spirit of this never-ending struggle has animated man from the beginning and will to the end. From the time when in the darkling mists of antiquity he first meets our gaze to that far day when He that rules the world shall say: "It is enough!" Then man shall be free! Then the morning stars shall sing together, and amid the silver chiming of the spheres all the sons of God shout for joy.

Until that time, duty calls us in our several fields to the fray. There is no release in this war. Cowards and laggards may cry retreat; but for us upon whom has come the weight of mental responsibility, of comprehension of duty, there is, there can be, no thought of release. The battle is yet on; the sounds of the fray, the neighing of horses and the shouting of men come faintly to our ears. Once more then dear friends into the breach.

In all the affairs of life, its successes and its failures, its joys and its sorrows, we have upon which we may at all times rely only

ourselves and the God within. All else in time of trial may leave and forsake us; and if the trial be severe enough surely will do so. But these two remain. If we are true; if we are sincere, even though partly in the wrong, we are certain of ultimate victory.

We are then to depend upon ourselves! Self-reliance is the greatest virtue; for he who devoutly relies upon himself has in this done all he can to rely upon God.

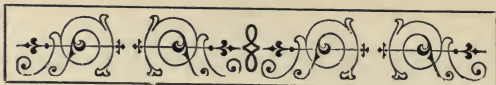
We all remember the story of Hernando Cortez. Young, able, brilliant, resourceful; cruel, to be sure, but not more so than others of his time and race. Inspired by the thought that he was to conquer a world for Spain and the cross, with a mere handful of men he is set down upon the shores of Mexico. In front of him millions of men, a nation to oppose. But no thought of retreat or coward ease inspires his intrepid soul. With true genius, an innate mastery of men, he makes their release impossible. He burns his ships upon the shores of the

impassable sea! Henceforth it is victory or death! All other resource than their own good right arms has now vanished in the burning and gone up in smoke. They are forced to depend alone upon themselves! We know the result.

We, too, stand upon the borders of an unknown future. A world is before us. Fresh and fair it is but filled with pitfalls and lurking foes. There is no retreat possible. We too must conquer or be conquered.

He who would win fame, and dying, as die he must, leave a name that shall prove an inspiration and a benediction to all who shall come after him, let him live The Individual Life; let him grasp his sword with firmer hold and strike, as did our ancestors in centuries that are past; for "God and my Right."





## THE KINGDOM OF HOPE.

---

**T**HE wise old Greek told us, now many centuries ago, that the summing up of all his teaching was this: "Man know thyself." To this we of a later day can add but little. For, if one do thoroughly know himself our experience with men will show us that having this knowledge he is a remarkable man who has in this mastered the saving part of all that is to be known. Evidently the workman must first know his tools. If he do not then he is no workman, and only a pretender whom the first trial of skill shall dishonor. And sooner or later the trial comes to all. Every carpenter is asked, some day, to show his work, his skill and the deftness of his hand. He cannot al-



ways pretend. The time will come when he must use the implements of his trade. If then it be seen that he has not long before most thoroughly known and mastered the thing he is called upon to handle derision is written upon the face of every beholder, and when next he speaks of his craft the tongue of scorn is ready in the cheek of his hearer. Doubtless the dray horse's stubby colt scampering in the fields may think himself a match in fleetness for any racer minded to enter the lists against him, for so it would appear. One trial will, however, suffice; his thick stumpy legs are not made for speed. He does not know himself. Men, too, often essay that for which they have no fitness and when as a result brought to shame are wont inwardly to mourn the absence of that impossible power which might give us leave to see ourselves as others see us. But this, were it possible, is not what is really needed. One must know himself for what he is, not as other men behold him; for the beholder has ever



a jealous eye and sees a possible competitor in every performance of man. If other men's estimate of ourselves were all required one might select a mentor and to him and his decision resign his darling hope! But this were the death of all progress and all advance. Who could have foreseen the greatness of Lincoln and properly advised the boy struggling with untoward influences? Of his ridiculous failures, his loutish behavior and vulgar stories, who, having within him the instinct of culture and the mind of a gentleman, could in Lincoln's salad days have perceived the beginnings of an emancipator and a statesman? Had he then seen himself as others saw him the noble rage of that grand spirit would have been forever repressed and the genial current of his soul frozen by the icy stare of an unsympathetic world. Thank God Lincoln saw himself as others did not. Within his heart blossomed the flowers that grow only when called into being by the genial sun of the Kingdom of

Hope. Lincoln hoped great things for himself. This, and this only, made the emancipator a possibility. A great hope of future preferment possessed him; lifted him above the vacuous animalism of the people by whom he was surrounded and of whom he was begot. He knew himself far better than did the others who saw him in the days of his early, or indeed his later, struggles. Let no man despair because of the prejudiced frown of his neighbor. If he have within the witness of his own spirit let him believe in himself and live. For if he accept the judgment of those who enter into competition with him he is condemned already. They will damn him with faint praise or, perchance, if more honest, give him the *coup de grace* at once and forever. No man of mark ever yet accepted as final the judgment of other men regarding himself. Of some completed work of his he may and often will do well to heed the opinion of the world, but in himself he will keep his faith to the end, sure that somehow, somewhere, the

brightest visions of his youth will yet come true. Men of note we are all able to see lived in the Kingdom of Hope. And because they did inhabit it and were there received as citizens they became remarkable. The very air of that land is inspiring. And we all are privileged to follow them at a distance. Indeed great men are ensamples unto us, sent for our instruction. But if one attempt to follow let him be sure of himself. This first of all. Let him not accept the honeyed words of friends and relatives who may possibly regard him as very near perfection already. No loyal wife or doting mother can be trusted here. We must know ourselves, as we are.

Deep down in the very constitution of all animal life lie three instincts or desires. To preserve his life, to better his condition and to propagate his kind make up the life of man as well as that of all other animals. And upon these fleshly instincts, too, are builded the highest hopes of man's mental existence. One of these, common to all

animals, is the desire to better our condition, to acquire somewhat which shall inure to our advantage. Throw bones to your dogs and each will desire to possess himself of the largest and the best. Cattle in the yard will fight for the warmest corner and the best place to obtain their food. Men, too, do the same. From highest to lowest the struggle for advantage is ever on. From the learned man struggling to obtain his degree, to the poor devil who fights with his fellows for the coin thrown to them in the snow, all are forced by a primal law of being to seek for betterment. The dog that will not strive for his master's favor is no dog at all. The bullock that does not horn his fellow from the food—if he can—will never lay on fat and therefore does not serve the purpose of his existence. The man who does not struggle to acquire that which might help him on his way fails in his life, has indeed lost the true sense of things and resigned himself—having first taken leave of hope—to an untoward end

and a desperate fate. For every man who hopes, and has thereby become an inhabitant of the Kingdom, is ever ready, as a good soldier, to do battle in its defense. And this animal desire for betterment, although from it comes the reign of tooth and claw, of avarice and greed, is yet the breeding ground and starting point of all improvement. It is the filthy mud, the slimy ooze from whence springs the pure white lily of hope. We struggle to obtain, we live to acquire. And why? Why indeed but for the fact that we have hope in the future; that somehow, somewhere; how we cannot say; where we do not know, that for which we strive shall aid us, shall make us wiser, better, stronger, wealthier or more powerful. Nor while life and reason last can we escape the absolute mastery of this controlling principle of our nature. But while not able to escape it men still are able to say how their conduct shall be affected by this desire, and upon what plane they will act; whether upon the lower of

mere contention and greed, or the higher of emulation and rivalry in that which is good.

As sane men have never yet escaped, nor desired to escape, the hope of betterment of condition, so, in the future as in the past the normal man must obey. In some direction he will strive for that which to him has greatest value and brings most of hope.

There are those who would have us believe that some day man will outgrow and outlive this primitive and fundamental desire, this constituent part of his nature, entering into the very warp and woof of his being, extending from his first desire as an infant to reach his mother's breast on and on and up until it embraces that hope not made with hands which enters into the supremest mental comprehension of the sage and the saint. In its cruder and more material beginnings this basic instinct of man is oftentimes unlovely and repulsive, and yet even here it is a vital necessity of existence. But for this instinctive impulse



the infant would not desire and could not appropriate it's mother's milk; the child would not seek to acquire; to know; and the man, if indeed it were possible for man to possess or to prolong an existence, having no desire to go forward, would forever remain a savage and brute. No; man can never still the promptings of the Infinite Soul within for larger liberty and greater light. And it is well that he cannot, for this common instinct is the motive power behind all advance from the atom to the angel. And this desire, spite of the groveling character of an animal existence, in obedience to a law of the Creator implanted in the very heart of man, is forcing the race upward and onward in its journey toward its final and glorious destiny. Hope of Improvement! Desire to Advance! This will never come to an end, either in this world or in any that may follow. It is a law of nature, and of God.

Thus, necessarily, the life we lead becomes a struggle, a fight we cannot refuse.



And this, being a rule of our lives and a law of nature, is in harmony with all other rules and laws of nature. In every department motion is the law of life; when motion ceases life is at an end. Stagnation means decay and death. Morally and mentally, too, the moment we cease to advance, that moment we begin to recede, to lose whatever has been previously gained, to fall back in the struggle. The stream of time must be constantly breasted with resolute stroke. If but for a moment we cease our struggle with the tide of things, instantly we are carried down the river, mere drift upon the current.

My figure of the stream does not fully express the truth, for in spite of our reluctance to admit it, the struggle for the realization of our hopes must be mainly waged with our fellows for the sufficient reason that we are totally unable to measure our advance or to gauge our possessions, either mental or material, save by comparison with the attainments of others

about us. If consciously inferior to them the normal man, the right intentioned man, is minded to improve; is forced by a law of his nature to strive to equal or surpass that which is seen to be superior, and the presence of the superior man is the divinely ordered stimulus to exertion without which advance is impossible. Thus and thus only has man made headway in the past. Indeed the presence and the example of the superior is all that prevents him from relapsing into the unintelligent savagery from whence he sprang. Carried to excess rivalry, like every other beneficent thing, becomes productive of evil. Good things in their normal and proper relations always become harmful if in excess or if taken out of their proper relations, but they do not thereby become inherently evil. Fire and water are capable of almost infinite destruction but they are not therefore of themselves evil. The struggle with our fellows in all the affairs of life is not only unescapable but properly regarded and directed is

seen to be the motive power in that splendid advance man is making from savagery, and perhaps from still lower conditions, onward and upward toward that bourne of unknown perfection which the future may hold in store. And the necessity is upon us. One must bear his part as a good soldier in the conflict. Let each accept his place. If it be hammer let him strike; if it be anvil let him bear the brunt as best he may. In whatever position we are called to stand let us take it and hold it against the world and to the end. And amid the turmoil of things by which we are surrounded, the dust and sweat and oaths of battle, and fear of possible loss, hope of future betterment is the white star that ever brilliantly shines beyond the black wreck of present distress and temporary defeat.

Contest and conflict is the law of life. The apostle tells us that our life is a warfare, and he speaks the truth. We all know men well qualified by acquired knowledge and well appointed, as it would appear, for

the work of the world who yet utterly fail simply because the combative element is lacking. They do not, will not, or cannot, force their knowledge into effect upon other men. And knowledge is useful only when brought into use among men. It cannot be imparted to things.

Take two men, each equally qualified. Inspire both with the heaven-born spirit of philanthropy, with a sincere desire to benefit their kind. Give one a combative, willful disposition. Let the other possess all the loveliness of disposition which we may suppose characterizes the angels; let him have a disinclination to offend and a willingness to be turned aside from his chosen methods by appeals made to his good nature; then note the result; and the difference. The first will impress himself and his methods upon men, largely, at the time, against their will. This man will end by becoming a benefactor. The other will weakly wish well to all, but not having the stomach for a fight, not wishing to oppose

and destroy the plans of men who stand in his way, will really do nothing of value, and end in being—if he lives long enough—simply an object of pity.

With the first the star of hope is the accomplishment of his design. This holds his thought. The other is turned aside out of regard for men to whom he should listen only that he may confound and defeat them. He loses sight of future betterment by deferring to those whom he should fight.

So much is contest and conflict the law of our nature that one does not need to invade the region of hyperbole to say that it is nearly all of life to us. You listen to a famous man only to compare him favorably or unfavorably with what has gone before. A contest is thus instituted in the mind; indeed we can acquire knowledge in no other way than by a comparison of thoughts and in the conflict of ideas thus instituted. The prima donna pleases you only if she excel some other singer. If

she fall below you vote your attendance at the opera a mere waste of time. You watch with intense interest the horses at the race track. Who can tell the cause of your interest in the triumph of the black over the gray? You do not even know yourself why you thrilled and shouted at the success of the colt you had never seen until he came around the turn bravely struggling with every nerve employed in the effort to win a victory. You cheered because your nature bade you cheer, and because in every form of conflict we see ourselves as possible contestants. Should two dogs engage in a fight there is something wrong in the makeup of the man who does not exult in the victory of what appears the weaker party. And should the smaller, the under dog in the fight, after dogfully doing his best, seem to lack a fair chance for his life, I have little love for the onlooker who will not interfere to save a brave fighter.

But it is useless to repeat the story



known to all. With every successful man, in whatever field engaged, life is divided, it has been well said, into three parts; each a conflict. The first third is spent in struggling; the second in obtaining a foothold; and the last third in defending what has been gained; and every step of the long and toilsome way has been taken with hope as the incentive and mainspring of action.

Every act of man is first conceived in his mind. It there first takes form. The thought of to-day becomes the act of to-morrow. Thus the thoughts of men are matters of chief importance. "As a man thinketh so is he." And thought is wonderfully contagious. Smallpox is a fearful disease. One does not knowingly encounter it for fear of contagion. But the prospect of infection from this source is as nothing compared to that experienced by those who come in contact with new ideas. Let a new thought be brought into existence; let it be true, or, at least, have its base in truth; let it be one that has to do with



the daily life of man, let it open before his vision a brighter prospect, and give him more of hope, and almost in a day as it were the world is infected and all things are henceforth changed in their relations. Immediately, too, the new thought begins to have its effect upon the acts of men and everything is made to seem uncertain. Every wave of thought passing over the reading, thinking world, as now it does in a fortnight, produces more or less of change in the aspect of things. In the light of new thought we view with changing opinion the daily facts of life. Let no man deceive himself; Galileo was right, the world does move, and all the men and women with it. Let a new thought, or a new combination of old ones, infect the reading public and straightway a condition is created which must be reckoned with in any calculation regarding the future. Thus coming events cast their shadows before, and he who will may read the signs of the coming day.

Among all the thoughts of man and conditions of his mind nothing is so supremely important as the presence in his mental constitution of hope, that anchor of the soul. Give a man firm hope in the future and take away all else and he will smilingly bide his time, come what may, blow the winds of fate against him never so strongly. Surround him, on the contrary, with everything of beauty and of value, and destroy hope in his future and that without remedy and you have left only a maniac from whom reason has fled. Hope is the one thing absolutely essential to the mind of man; its life, its all. So powerful is it, however, that even a little will suffice the need of the time. Man lives to acquire; to gain in some direction. Hope of this fills his heart and occupies his mind. "Where his treasure is there will his heart be, also." Some small gain, in one direction or another, must be his. The scholar, though steeped in poverty, is satisfied if able to gain in knowledge; the pietist with ad-

vance in his peculiar thought; the artist with increase of skill, and the man of the world with enlarging coffers. But there must in all cases be an advance, or misery is the result. This is the law. Increase, however, need not be great but it must be continuous. Hope must have somewhat upon which to feed. And hope is only sustained by constant advance. Hope of future betterment thus becomes a constituent part of the man himself. The old lose interest in life and are ready to die chiefly because ability to acquire and hope of betterment have plainly come to an end. And this desire, or hope, continually advances and must be constantly fed. We are often amazed at the conduct of men who, though excessively wealthy, still grasp for greater riches. We need not be. They only obey a law of nature which cannot be evaded without penalty. For if a man who having formed character as a wealth getter ceases to acquire and "retires" he is miserable. Usually he does not live long. The

demands of his nature cannot be met. And this demand, coming from the vital part of man, must be reckoned with. It cannot be ignored. It affects men by making them desirous of acquiring something. What that something may be depends upon the peculiar constitution of the particular man. But he must acquire something. It may be either wealth, honor, skill, power, glory, or what not, but an advance must be made. If these considerations do not move a man we say that he is deranged or insane, and we speak the truth because he is of unsound mind, that is, his mind is seen to be abnormal or unnatural. This being the case if from any cause it becomes impossible for men to satisfy the natural desires of the mind they are rendered insane to the degree in which hope is shut off. If hope is absolutely and entirely destroyed the man is absolutely and entirely insane, as any standard authority in this matter will show us. Hope in the future is as essential to man as the air he breathes. He will do as

well without the one as the other. Woe unto him whose plans of self-aggrandizement include the destruction of the hope of future acquisition and betterment in the hearts of the great plain people. Let him have a care, for if he succeeds he will have a nation of madmen upon his hands who, when their time is come, will turn a deaf ear to his pitiful plea for mercy.

But hope, notwithstanding its importance and its essential value, may lead us astray. Too much of hope paralyzes the will and destroys that set resolution upon which courage and character wait. One must know himself. And yet to thoroughly accomplish this he must also know other men. "There is nothing common to man," said the great Goethe, "that is foreign to me." We can only know other men by knowing ourselves, and, as truly, we can only really know ourselves by knowing other men. The fool is he who refuses to learn from the experiences of others. For this is the chief point of difference between

the wise and the unwise. One is ready to believe that fire will burn and water drown from noting the effects of these agents upon other men. The fool will put no faith in the power of the hangman's rope to strangle until it is about his neck. We, who are not fools, are thus able to see the evil effects of too large a hope. Perhaps the most common example of this being the sorrow which comes to us almost without exception when great hopes are placed upon the expected performance of other men. Whenever this is your case and all that you have and are is very foolishly staked upon the truth and loyalty of some one whose pecuniary interest is opposed to the performance of his duty to you, if he is not legally bound and can by hook or crook and with an appearance of so-called honesty deny your claim I advise you, if not prepared to take the responsibility of killing him, to apply yourself to the consolations of religion or philosophy. You will need them. He will fail you in your time of



need. "Put not thy trust in princes, O Lemuel," said the wise man, and he might have added, "The poor man is made of the same clay and will do the same things." And I will take the responsibility of saying that as the temptations and necessities of the poor are greater, so, greater will be his delinquencies in the matter of keeping faith. The Christ selected twelve men to help him reform the world, and at the time of his greatest need they all forsook him and fled. The braggart among them denied him with an oath and the avaricious man sold him for so much money in hand well and truly paid. And this is a fair sample of the doings of average men under like conditions. We, who are not fools, may learn from this past experience how to regard the future. Men of to-day come later in time it is true but they are of the same blood and like their kith and kin of a former day are certain to disappoint a too fervent anticipation. It is true that eleven of these men afterward repented and



brought forth fruits meet for repentance; but this was after the Man of Sorrows had met his fate, alone, upon the tree. So, it is barely possible, after your death some one may mourn and the "storied urn" show forth the ability of the story-teller to—disguise his thoughts. How a future monument may help you in this present to fight the battle of life remains for some one else to relate.

Uncertain and problematical as it may be with the few, hope placed in the following by the general public of a certain and particular course is seen, usually, to be the merest delusion. They tell us in France it is the unexpected that happens. "Blessed is the man who expects nothing, for that's what he'll get." When we can induce citizens to turn the cold shoulder to the agreeable scamp who wanting their votes does them a favor, flatters them, lends them small sums of money and withal has such a nice way with him, and, instead, vote for the best man for the office, even though he

does not belong to their party; then, we shall be justified in building great hopes upon the political action of the general public. Until that time comes, however, we shall be obliged to stub along much as we have in the past. The longer one lives the more he should be able to find out.

Looking out my window upon the crowded street a day or two before Christmas I saw among the throng upon the sidewalk a pale, thinly dressed woman leading by the hand a bright-faced boy of four or five years of age. Mother and son they were, evidently. Poverty was written all over them, though both were neat and clean. A ribbon at the woman's throat and the boy's new cap showed an attempt to make the best of things that touched my heart. The streets were crowded with happy people and the shop windows filled with an attractive display. What a paradise of enjoyment, held like the joys of Tantalus, before the eyes of the child. From appearances they had walked in

from the country, for the little fellow seemed tired though he held tightly to his mother's hand looking up in her care-worn face from time to time with an eager questioning gaze. Evidently he knew, although so young, that the pretty things were not for him. They could not buy. Ah! The story told by the faces and attitudes of those two. And what of the future of that boy? Is he always to be denied? What of the man who succeeds him, and what of his future? Friend, the saddest thought in life is of the children of the poor deprived of hope.

In the book of Genesis we read of the destruction of the world by a great deluge. After a time, we are told, the flood of waters began to be assuaged. The patriarch Noah wishing, after the storm and stress of the great catastrophe were over, to learn if the waters were abating, sent out from the window of the ark a raven and a dove. The raven returned to him not again, but as the dove found no rest for the sole of her foot

she came again to him and he put forth his hand and took her into the ark. "And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and lo in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth."

Thus is it with man after the heyday of youth is past and the rush and conflict of life have somewhat spent their force. He begins to question and inquire regarding the mystery of existence. Is there in all the wild waste of things surrounding him solid ground upon which hope may rest and be at peace. From the windows of his soul go out the raven and the dove. Thoughts gloomy and black with despair flit across his mental vision and with them, too, go the mild and gentle radiance of the spirit of peace and hope. The sable plumage and hoarse croak of the raven of doubt and denial return to him no message of cheer and even the dove of hope can find no rest

for the sole of her foot, but faithful to her trust she returns to cheer by her presence his lonely vigils. After a time of weary waiting again he sends her forth and again she returns bringing as a token of deliverance near at hand the olive branch of peace.

The sincere questioner need not long despair, somewhere, not far away, in this present world, and within reach of all, an answer may be found. Amid the wreck and ruin of things which we see upon every hand solid ground can yet be reached upon which hope may rest and be content. If one do thoroughly know himself; if he can look within his inmost heart and see there a great and honorable purpose pure and uncontaminated by its fleshly environment he can depend upon, he can hope in himself and never be ashamed! Thus supported men of every age and time, of all religions, and of none, have been consciously upheld and superbly maintained in the face of dire disaster and of death itself. The captive soldier called to die for his country at

break of day in the cool and stilly dawn faces the firing squad with unflinching fortitude, his dependence the innate deity within. Socrates, drinking the hemlock; Regulus the proud Roman before his Carthaginian executioners; Joan of Arc amid the flames of Rouen, with countless throngs of lesser and unknown men and women, were citizens of the Kingdom of Hope. In its realms they live to-day.

One of the grandest and most assuring thoughts permitted to mortal man is that of his own absolute freedom and complete supremacy! No power, save that of our own will, can injure or destroy us! The Ego within is the man; the body but its minister. No mortal hand can touch this, save by our leave. Epictetus the slave and Marcus Aurelius the Emperor make clear the fact that circumstances may be ignored, never binding for long the self-centered and self-reliant mind of man.

Would you feel yourself entirely free, and absolutely safe? Have, then, some great

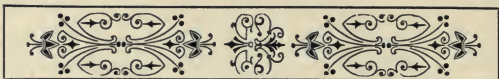


object in life; some great hope. Live for it and if necessary die for it. I pity the man who does not feel within his inmost soul that in support of a great right, if dire necessity were laid upon him, a necessity which he could not honorably escape, he, too, could without a quiver face the deadly platoon of rifles drawn up to take his life. No man of sense courts such an end and yet I like to believe that there are as many to-day as the long and eventful past can show who stand ready, now, to risk all in support of imperiled truth!

Be a citizen of the Kingdom of Hope. Know yourself for what you are. Live for a great object and the peace that passeth understanding shall be yours.







## THE LAW OF ADVANCE AND THE GOSPEL OF WORK.

---

**T**HE profoundest fact which can be brought to the attention of the student and the scholar is the law of advance immanent in man. Man has risen from the cave-dweller, the savage and the barbarian to the plane of the present. To the future progress of the race, assured by this law, no limit appears. Man's wagon is hitched to a star! The first written law of Nature, or of God, is the Law of Labor. The first commandment is not: "Thou shalt have no other Gods before Me." Twenty-five hundred years before Moses and his tables of stone, according to the chronology of the Bible, it was said: "In the sweat of thy

face shalt thou eat bread, till thou return unto the ground; for dust thou art and unto dust shalt thou return." The most important fact, to him who would know the reason of things is the law of advance. The most pressing and imperative duty imposed upon all men everywhere is the law of labor.

Man, in the mass, has slowly risen in the mental and moral scale. Individuals, and nations, may perish, and have perished; for a time retrogression may hold sway and a seeming loss occur but as with the successive waves upon the seashore the tide rises. Though some may appear to recede, succeeding waves rise higher and yet higher. The tide in the affairs of men has risen and will rise in the future. The broad ocean of future life upon this planet will float men easily and securely over the jagged rocks which now bar their advance and chill with paralyzing fear their aspirations. The future belongs to the youth of to-day.

In every nation history and tradition run

back to days of savagery. And if we go still farther than history or tradition can carry us the story of the rocks repeats the same tale with added force. Prehistoric man was an animal; the fragmentary remains of the cave-dwellers of a remote past revealing, we are told, depths of savagery which can be only dimly comprehended by us. So, take it all in all the scholarship of our time seems agreed in this; humankind, the race, the average man, has slowly advanced mentally and morally. But progress while in the long run sure has not been uninterrupted—time appearing a matter of no moment. When we take into consideration the facts and surroundings, that man has risen at all is a wonder; that he has steadily and continuously risen, seemingly as the result of a purpose, is amazing; that he has risen in opposition to his natural instincts, to the evident drift of his surroundings and the still greater hindrances of his own ignorance, weakness and the groveling and debasing character

of his animal inheritance is a fact astounding in its importance because of the light thus cast upon his future.

Back of man's advance we have, then, a force superior to his own will. For it is evident to the most casual observer that it was not in his mind that results first took form. The mariner's compass first came into use as an aid to robbery, outrage and murder, mere piracy in fact. Gunpowder, stumbled upon at first, as a chemical curiosity in the alchemist's search for the universal flux which should turn all to gold, later took its place as a simple and economical aid in the matter of murder. Nobody then saw what was to come from its use. Least of all did its users intend man's advance. It was used to stay that advance—to kill. The printing press resulted from the efforts of certain German artisans to copy books and get gain somewhat faster than certain other copyists. The inventor who is not moved by hope of gain is carried forward by the peculiar constitution of his mind, by

the power which made him what he is. Ask him; he will tell you that certain problems force themselves upon his attention. Do what he will he cannot escape them. He did not create his mind any more than he did his body or his life.

Advance has constantly been made and yet so far as we can see the masses of men have done what they could to prevent it. Given the opportunity they chose Barabbas and condemned the Christ, as they always have done whenever a like opportunity presented itself. The fittest morally has never survived. The strongest battalions held the field. And men have always endorsed this brutal verdict. Shakespere names Cæsar as "The greatest man of all this world" largely, perhaps, because he may have been the greatest murderer, having assisted, it is said, in destroying three millions of human lives, accompanied in many instances, with revolting outrage of the most fiendish description. But such men have been chiefly honored and pat-

terned after. These have survived while the good, the true and the faithful have been despitefully used and put to shame. And this has always been the case, if the truth they taught has been new enough and true enough to arouse the natural ferocity of man. For nothing have men so great and abiding hate and opposition as for a new truth leading to the greater freedom of men from whose toil and tears they profit. Against advance of this kind the controllers and managers of men have always fought, and will fight. And even those to be benefited do not, and will not, aid. No greater miracle ever passed before the eyes of man than that under these circumstances continuous moral advance should take place. In all the doings of men in a large and general way and in all the so-called laws of nature, honor, morality and decency, as we understand these things, have no place and no existence whatever. The survival of the fittest to withstand rude, hard and morally revolting conditions has



been the rule. The plant that crowded other plants out of existence has lived and received its nourishment, largely, from the decay of its former rivals. The animal that secured the most of the mutually acquired booty, thus depriving other individuals of its race to the greatest extent, generally to the extent of its ability, has become the largest, the strongest and the progenitor of the future herd. Hardier and more forceful races of men have in like manner occupied the ground. We can see that this has been the way of the world and the habit of man, in a large and general way without exception. Selfishness and violence have ruled all large aggregations of men to the utter exclusion of what are known as the higher motives. For betterments which at the time seemed far in the future, when placed in opposition to present profit, no government, no large body of men, ever yet declared. Religion, moral precepts, truth, and even what has been called "common" honesty, all have been totally insuf-



ficient to prevent the commission by nations of the grossest crimes when in pursuit of gain. No nation ever yet refrained from profitable "business" because it had been proved morally wrong. Not till it became unprofitable was it discovered by the nation to be wrong. Or, if forced to change the source of this came from without. Chattel slavery, as a comparatively recent instance, perished not because men intended to abolish it but because they did not, and would not, and in opposition to the combined efforts of a great people to preserve it. The South began the war to save it, and the first act of the separated North was by solemn resolution of Congress to provide, promise and declare that if the seceders would only return, the evil, where it existed, should be preserved and perpetuated. And yet in another century the "fictions agreed upon" will doubtless tell a very different tale. Of late we have heard much of the boast of a political party that it abolished slavery. As a matter of fact and record it enacted its perpetuity.

The simple truth is that man is totally ignorant of the hidden springs and sources from whence come the impulses that impel him to the course he pursues. These impulses make the man, they control him; they are the man himself; but of their origin who can tell? Long after a man is able to bring himself into the world and fashion a body to his liking he will still be powerless to construct a soul to inhabit the tenement thus created. "Man make himself!" "Every man his own Creator!" What nonsense! He comes into the world protesting with all his puny might against the fate which thus thrusts life upon him and he leaves it against his will and only because he must.

The law of advance which forces man in the mass to go forward is the most stupendous fact that can occupy the attention of thoughtful men. Individuals may perish, may fail, may become mere dust in the balance of time, but the race will go forward, is finally, in the far *eons* of the future

to become the arbiter of its own destiny. But all is not yet plain sailing.

There is a beautiful story by the famous Doctor Johnson, which if you have not read I advise you to procure and read. It is entitled: "Rasselas or the Happy Valley." I have not read it for years myself. My copy is lost, has been stolen, or borrowed—which may be much the same thing. I remember, however, very well the lesson taught, and taught very beautifully, too. It is the futility of human hopes and wishes. Rasselas was an imaginary Prince of Abyssinia who became the possessor of all that his eyes could perceive or his heart desire. And yet he was most miserable. The story is told in such a way that we are forced to see, as in a mirror, our own eager, longing, wistful selves. To see, too, that the day which beholds us in full possession of all upon which we have set our hearts closes upon us the door of hope and happiness. It is a lesson which each must learn for himself. And yet it is a lesson which no

one ever fully realizes. To his latest day man successfully deceives himself. That it is better farther on we are convinced. That the future has much of good laid up for us we all believe. And it is well that it is so, even though at last we are forced to say with the preacher: "Vanity of vanities all is vanity." For when hope is dead the man has ceased to be.

The pursuit of happiness is thus the natural and therefore reasonable and proper occupation of men. Indeed I presume no thoughtful person will for a moment question the fact that all men *do* seek happiness, in one way or another. Some, it is true, do this in ways which to us appear short sighted, foolish or wicked, and yet if we examine closely we shall see that the thief steals with the insane desire of adding to the sum of his future enjoyment. So, too, with the self-denying enthusiast, he also desires to lay up treasure—somewhere.

Hope of improvement, in some direction, thus becomes the very base and foun-

dation stone of all healthful mental life. And every man lives in his thoughts. Indeed, I will go farther and say that every animal lives also in its thoughts and hopes. Destroy all hope of the future in your horse or your dog and as a horse or as a dog these animals have ceased to be valuable, either to you or to themselves.

Man lives to acquire. Something more he must have. Gradual, even though slow, betterment of condition is the unvarying and absolute demand of his nature. This must be met or harm results. Nothing takes the place of it with any man. Hope must live within. Destroy this and the man has lost all reason for existence. Liberty first, then opportunity for further gain. This is the law. No matter what place the reasonable man may occupy in the mental or social scale liberty and opportunity satisfy and content him with his surroundings. Unparalleled hardships only serve to make the successful gold hunter hilarious. Hope buoys him up. Life and

an opportunity to acquire! This it is to live! And this suffices for us all. The peasant who by the severest toil is slowly increasing his little store is the sure support of that government, whatever its form, which assures him his small opportunity. And such support as his is the only sure reliance of government in any age or time. Founded upon anything else it is sure to fall. The scholar will content himself so long as knowledge with him increases. The merchant is satisfied while gains continue. Rasselas was unhappy because acquirement had come to an end. Alexander wept for more worlds to conquer. The natural law of advance deeply implanted in man's nature could not be satisfied. Nature has ever her revenges in store. We cannot outwit her. The one essential and imperative condition which must be met in our treatment of ourselves, and in the settlement of the problems of society is this: The law of advance must rule with us. We must continue to acquire—in some field. The



old and the ignorant lose heart and interest in life principally—and this is reason enough—because unable to improve, to acquire. The one absolutely essential thing to be done for the great “underworld,” for suffering humanity, is to re-create hope within the hearts of men. This can be effected in one way only: By securing for them the ability, the opportunity to improve, to acquire, to advance. If this cannot be done all is useless.

The youth, the scholar, the ambitious beginner in the work of the world is bound by the same law. Advance must continue. Stagnation is death. When at last the wheels of life stand still all is over and the dream is at an end. Movement is the law of life. How shall it continue? Answering this I have but one remedy to propose. It is an old one. But very true. I preach the gospel of work.

Work is the exertion of physical strength or mental effort. A gospel is a god-spell or good story. A recount of the advantages

of work is a rehearsal of glad tidings, indeed. We all desire to accomplish somewhat in the scheme of things. But a mere languid desire to be of use in the world avails but little. One who is weakly in the right is in the events of the day no match for him who, though in the wrong, has an invincible determination to do evil. For in the design of things already unfolded in the history of the past we see force everywhere triumphant. To this there is no exception since time began. But force, virtue, power, is not all of one order. There is the force physical: Mere brutality, so many pounds in weight, a given measure of gravitation, the heavier battalions, the larger guns. And, too, we have the force mental, intellectual, moral. Of the two the latter is the more powerful but both are to be reckoned with in all the affairs of life. For both are factors in the problem. To succeed in the battle of life, for life is indeed a warfare, we must be supplied with one or the other, or both, of these. If we have

neither our doom is already sealed and our epitaphs may be written. Force, of some kind, always succeeds. No instance to the contrary is upon record, or ever will be recorded. The eternal laws of God are true. The battle is to the swift and the strong, unless swiftness and strength can be over-matched by intellectual acuteness or moral power. And moral force not only makes the infant's sinews strong as steel but possesses that subtle all-pervading power which enables its possessor to enter the fortress of the enemy weakening and decimating his ranks. Force, then, is to win in every struggle. From this there is no escape. To succeed we must have greater force, of some kind, than that we oppose. And we must oppose. He who has no stomach for the fight of life, who hopes for some favoring breeze upon whose wings he may be wafted to a haven of rest may as well now retire. Further procedure will be conducted without regard to him. It is not enough that one be well prepared for

the work of life, though this is certainly important. Nor is it enough that the well prepared be willing to work. This will not suffice. Something more is needed. It is this: An invincible determination to succeed. Good resolutions never execute themselves. Many a man carefully educated, willing to do and followed by the good wishes and the prayers of kindred and friends utterly fails to become a factor in the work of the world, and like a painted ship upon a painted ocean floats idly, silently and uselessly upon the tide of time.

Force is lacking. With force, of the right kind, anything may be done. Even so soft a thing as a tallow candle may be fired through a board. Intensity is a substitute for weight. Soft iron made to revolve rapidly enough cuts freely the hardest steel. The candle must be trained and directed in its course by passing through a long and smooth gunbarrel. And back of it all must be the explosive force of gunpowder. Then the seemingly impossible happens.

So is it in the affairs of men. Knives are instruments laboriously made for cutting purposes. And yet no one ever knew a knife to cut unless force was used. Of itself no knife ever cut anything. Or ever will. And the duller the knife the more force required. So of men. Most of us need a good deal of pushing. Some of us are so soft that as in the case of the tallow candle an explosion of some kind is absolutely necessary before we can be made to see the point.

Education is well, preparation is much, but more important still is the forceful will which without regard to obstacles pushes straight on toward the goal.

The law of advance compels men to improve, to acquire, or to suffer. By work we improve, we acquire and we prevent that sorrow and suffering which lack of advance is sure to bring. Thus is summed up the true business of life. But work must be properly directed. Strong men, forceful men, are needed; must be had. That goes

without saying. Given the opportunity, however, the man must not only be prepared to do the work to be done, must not only have the requisite force, but he must be properly directed. Men are wanted who when given the gun can hit the mark. Some men couldn't hit the ground if they fell out of a tree. Theories are well enough in their place but men cannot always theorize. The time of action must come and when this is at hand mere theory is and should be at a discount. It is true that a hypothesis is found at the base and origin of all knowledge. But this is only in the tentative stage of things, for a hypothesis being a mere supposition there are no limits to hypotheses other than that of the human imagination, and therefore these may be made to embrace anything and everything. A theory, a hypothesis, that cannot be proven is therefore little better than a guess. And anybody can guess, one guess being as good as another until proof is furnished. When, however, the guess has been made



and proof positive is forthcoming then the time for action is at hand. And it must be seized and firmly held, otherwise irresolution spoils all. The pale and sickly cast of thought, which forever deliberates, characterizes the inefficient, the cowardly and the worthless. And yet among the dreamers are many most lovable souls. It may be that these furnish much of value to the world. Their thoughts, however, can only be of value when transmuted into action by men of sterner stuff. Thomas Carlyle, that great thinker, sets forth in trenchant style the proper relation between the idea, the thought and theory of things, upon the one side and action upon the other, thus: "Every man, every situation, has a duty, an ideal, which follow or be damned." "Do what thou canst, be it ever so little thou art able to do—do it in God's name. Up! Up!" And again he says: "Conviction is useless until it convert itself into conduct." And yet no man, I think, has more forcibly set forth the power of the

ideal over the lives of men and the work of the world. Surely, I would not for a moment be understood as belittling the power of ideas for it is the low idea or the lack of ideas that belittles a man while, conversely, a great idea will raise a clod. And Mr. Carlyle has set forth this truth most clearly. "Is not a symbol," he says, "for him who has eyes to behold it some dim revelation of the God-like?" And ideas exert their force most powerfully, too, upon men and women who are not ordinarily considered thoughtful, for it is eternally true that all men, even the most ignorant and besotted, live in their thoughts. The soldier follows his flag. But the flag is for him, and for us all I trust, a symbol, an ideal, a representation of something unseen. Behind its folds stand the immortal fathers of the revolution, the firm resolve of Bunker Hill, the glories of Yorktown and the deathless fame of Washington. In it we see the symbol of liberty, our homes, our firesides and all we hold most dear. Behind so

many yards of bunting we behold the ideal for which men are ever ready to die. But glorious as are symbols and ideas they are valueless unless joined to action. Our flag is indeed a grand one but it is grand in our eyes only because it represents deeds done and actions performed. And its grandeur will depart whenever we are unwilling to defend its folds with shot and shell! Deeds are yet required. Our sons must still support the standard our fathers raised. And they must support in the same way, by action, by deeds of daring and the exercise of that supreme quality; manly courage. For this there is no substitute. Nothing has ever, or can ever, take its place. They say that God Almighty hates a coward. How this may be I do not know. The fact is my facilities for finding out things like that are meager indeed. I cannot say. But this I will aver: The American people, among whom you my dear sir are to live have an infinite contempt for lack of nerve which if you show they will take no pains to con-

ceal. And courage is not only required upon the battlefield, it must be shown every day of our lives in the work of the world we are called upon to do. Why do men lie and women, alas, prevaricate? The reason is this: They fear to tell the truth. The worker needs courage as much, perhaps more, than the soldier. "Truth is a sweet mistress but only the very brave may follow her." And whoever undertakes to follow truth will I can assure you have abundant opportunity to put in practice all the courage he may possess or can acquire. But it must be summoned. Courage is required. He who has it not may as well retire and acknowledge himself beaten in the strife. It may, however, be gradually developed. Harriet Martineau, I think it was, who wrote: "Each and every man owes it to society to calmly and dispassionately set forth with supreme disregard to the opinions of others what to him seems just and true."

Think this over carefully and then un-

dertake to practice it and you will have abundant opportunity to exercise what I have called the supreme virtue—courage. And yet this is the message to the world specially confided to you. “What to you seems just and true.” This is the measure of truth given into your keeping. And yet I will venture to remark that but few who have begun to think for themselves dare fully and unqualifiedly support and defend through good and evil report all they think to be true. Still, by so much as we fail in this by so much are we false to our God, to our fellows and to ourselves.

We may, however, comfort ourselves with this : The work of the world has always been done by very imperfect men and women. Though strength, force, power, in some direction has always been manifested. Look at the bible worthies. One can easily fling a cat through the rents in the reputations of many of these people. And yet in every instance some strong faculty, some abiding conviction, some supreme quality,

saved the hero, the sage and the prophet, separating him from the wastrel and the brute. The most that any one can hope to be remembered for is a sentence or two, some few words of cheer, a deed, an act, a helping hand to some groping fellow traveler upon life's thorny path. Let us then nobly resolve despite our weakness and past failures to leave behind us some footprint upon the sands of time, which:

“ A forlorn and shipwrecked brother  
Seeing, shall take heart again.”

Time would fail me were I to undertake to rehearse the instances in the history of noted men and women showing the truth of my statement that very imperfect men have done and must in future do the work of the world. This is known to be true and yet it may be well for me to attempt to strengthen the conviction already existing, for there are those who, strange as it may seem, attack this view. These people tell us that men must first be made better before they are capable of any good thing,



when in fact they should first do some good thing that they may thereby be made better. One must do what he can, now. This will give him strength for the next act. All history shows the weakness and fallibility of human instruments and it as clearly shows the all-conquering march of the race upward to higher planes of thought and action. The factors employed have ever been imperfect men and women. These will continue to be the factors in all human action. There are no others. Even though imperfect let us drag some stone of error from the roadway traversed by those who shall come after us. But we shall have opposition even in this. Olive Wendell Holmes compares the dawning of a new idea to the turning over of a stone long embedded in the soil. After a realistic description of the blind and wriggling creatures which find a habitation under the rock he says: "But no sooner is the wholesome light of day let in upon this compressed and blinded community of

creeping things than all of them which enjoy the luxury of legs—and some of them have many—rush 'round wildly butting each other and everything in their way, and end in a general stampede for underground retreats from the region poisoned by sunshine.”

The light of truth hurts only noxious things. Noxious things, however, do not know themselves as such. Some of them have very effective stings.

In directing our work we must, at last, depend upon ourselves. Each must select for himself the particular field in which he will labor. Or, possibly this has been selected for him by the peculiar constitution of his mind. “Be what nature intended you to be,” said one, “and you will succeed. Be anything else and you are ten thousand times worse than a failure.” And I will add happy above all the sons of men is he who is able through life to follow the natural bent of his mind. This natural bent is the stamp of the Creator which should show

him his work. Let him be wise in his choice.

Possibly it may be unwise to point out some of the principles regarded by me as of great value in determining the false from the true, and thus in directing our work in the world. I shall, however, venture very briefly to note some of these.

First: It may be said with absolute truth in the words of Victor Hugo: "There are no bad plants, or men, only bad cultivators." The Great Spirit, we are told, surveyed his work and pronounced it all "very good." It *is* good, and evil does not exist as a positive entity. What appears to us as evil is either imperfect, excessive or misdirected good. Let us undertake, for a moment, to create a line of demarkation, placing upon one side of this every quality considered evil—for good and evil are simply qualities attached to things—and on the other all those qualities ordinarily considered good, or of value to men. We shall now become convinced that of all thus

labeled "good" there is absolutely nothing not capable of perversion or of becoming bad. We shall also see that all named evil, under certain circumstances, is capable of use and of becoming of value to man. Evil exists, in this world at least, only in the mind of man, and resides there simply and only as imperfect, excessive or misdirected good.

Secondly: Everything of value to man results from a proper harmonization of opposing forces. Nothing considered good exists which does not arise from an equilibrium first maintained between antagonistic powers, conditions or qualities. Man himself affords a striking example of this. Harmony must be established between the physical and the mental, between the animal and the intellectual. If either is in excess harm results and evil is produced. The true man, the wise man and the successful man is the product of the equilibrium between soul and body first established. *Mens sano in corpore sano.* And this duality

of things ascends to the highest space and descends to the lowest depths. It comprises all. The solar system is held in place by the equilibrium first maintained between centrifugal and centripetal forces. Day and night, heat and cold, positive and negative, summer and winter, light and darkness, male and female, and all forces of the universe repeat the law. All of value—and even life itself—comes from the harmonization of opposing forces. All harm, or evil, arises from a lack of harmonization; from imperfect, excessive or misdirected effort. This may be extended, I think, to every field of inquiry. I shall not here attempt to illustrate.

Thirdly: In forming our opinions we are restricted to two methods, for there are but two. First; one must judge of new thoughts presented to him by comparing them with his own: or, Secondly; he must judge of them by his opinion of the man who utters them. The second is said to be the distinctively feminine method. If a

woman likes a person or a speaker she is said to be nearly sure to approve what he may say that is new or theretofore unknown to her. That this is a distinctively feminine method I most emphatically deny. The uninformed man fashions what he calls his opinions in this way. As a matter of fact he has no opinions. He has only prejudices. And prejudice is the idea's poor relation; prejudice and opinion bearing much the same relation to each other that gizzards do to respectable stomachs. And when we, for of course we have all passed beyond the gizzard stage, attempt to pass upon the value of thought by comparing it with our own, we are appalled by the fact, soon discerned, that our own thought, our only measure, is imperfect and faulty. Alas! how imperfect and faulty, then, must be all our work.

Some years ago I attended a debate in which important matters were discussed. Both sides of the question were ably presented. At the close a person present said



to me: "When you hear Mr. ——— of the affirmative you think he is all right and when you hear Mr. ——— of the negative you think he is all right. Now what are you going to do?"

Sure enough, what is such a person to do? The trouble with this person was that which afflicts all uneducated, uninformed men and women in this world of ours. He had within himself no continuing citadel of intelligence upon which he was privileged to reply. It is for us who have begun the ethical struggle to remember that unless we can depend upon ourselves, and the God within, our work will finally be rejected and we ourselves thrust aside as of little worth.

Man has only begun the work of the world. True education can never stop short of the Great White Throne itself. Every truly intelligent man regards himself as a student and a learner to the end of his days. And if there is another stage of existence beyond this improvement will there

continue. For myself I believe there is, and I believe also that future existence proves pre-existence. We are in the middle of things. And all of us upon an ascending scale. Advance is the law of the Universe. Some may have advanced further than others. But for every son and daughter of mortality there is room in the Father's House.

For us all there is but one law and one duty. The law is the law of advance and the duty is to "Work while it is day, for the night cometh in which no man can work."





## THE PROGRESS OF MAN.

---

**P**rimeval man was a savage. He built his habitation of sticks and bark. Woman, forced thus to dwell in constant fearful thought of the deadly crawling serpent, spent her days in toil and her nights in fear. Our progenitors lived a life of mere animalism, oppressed by fearful forebodings of evil things to come. The rustling of the leaves upon the boughs of every tree betokened the presence of influences they were anxious to placate. Dominated by fear of things they were unable to understand, they lived a life we can now look back upon only with feelings of deepest aversion and disgust. Fear was the controlling motive. If they worshipped it was only that they might avert the avenging

stroke. If they reveled, it was with anticipations of punishment to come. Among savages to-day we see in fetichism a survival of primitive life and are thus enabled to judge of the effects produced by the prevalence of fear; that worst and most degrading passion known to man. Under its control all the finer emotions shrivel and die and there is built up among men the reign of tooth and claw; of mere brute force.

It is indeed a far cry from that distant day to ours; from such a scene as I have faintly sketched to the homes of to-day surrounded by all the endearments of modern life. A vast distance separates us from the former time. Looking backward we are enabled to trace the slow and devious progress of man. The story of this advance is the history of all that has gone before. It embraces all that is known by us. To recount all the steps taken or to attempt such a work would be a most presumptuous undertaking; time would not suffice

nor my abilities allow. But to set forth an opinion regarding the manner in which man has advanced may perhaps be permitted.

That the position held by the race to-day is vastly superior to that of the far-distant past will be universally admitted. How this has come about and by what means is matter for serious difference of opinion. And yet the steps taken are in the main clearly to be seen. Most of us are, however, held and bound by the power of preconceived opinion. We have adhered to certain views, opinions, or prejudices because of the accident of birth in this or that country; from the fact that we belong, through no fault or merit of our own, to this or that nationality, and, as a consequence, to this or that religion or school of thought. Thus in great measure our opinions have been fixed for us before we were born. Oliver Wendell Holmes was right in saying that to properly educate a boy one ought to begin with his grandmother, for if this an-

cestor be superstitious and a believer in signs and omens the effects will not be wanting in the life of the boy. That the resulting man, of whom the boy is father, will have some pet superstition of his own is a fact that may be counted upon with utmost certainty. Thus all men are quite naturally divided into opposing schools of thought by circumstances over which they have little control. Most remain mere passive members of the school into which they were born, few having sufficient individuality to escape the mental swaddling clothes provided for them by what we call heredity and environment. So, when the subject of man's advance and the means by which it has been secured are brought forward, differences of opinion are to be expected and provided for. In this matter, as in most others, two great divisions may be made to contain the large variety of opinions advanced.

First: There are those who strenuously assert that progress can only be secured by



change first effected in the mind of man; that man must first advance morally and mentally before any improvement can be hoped for in social and economic conditions. This is the view which has been quite generally held and is even now advocated by large numbers of most worthy people. Substantially, the position held is this: In order that the life of men may be placed upon a more elevated plane, that conditions and surroundings with them may be bettered, that material progress may be secured, they must first rise mentally and morally.

Secondly: There are those who tell us that it can be shown by the history of man's advance in the past and by the most convincing proofs that the progress of the race has only been secured, nationally and in a large and general way, by change first effected in the physical or economic conditions surrounding the masses of the people, and, therefore, that the first step in man's future advance must necessarily establish for him improved physical surroundings.

The difference between the two statements is most radical. I shall attempt to set it forth. But first I shall proceed to speak of progress attempted by means of appeals chiefly directed to the moral nature of man. However, it may be in individual and particular instances, the moral progress of a nation can only be brought about by the slow spread of general public education and enlightenment. Before any great change can take place in the mental life of a people there must be not only the promulgation of new truth on the part of a more enlightened few but there must also occur a pronounced change in the thought of the masses. Or in the absence of this a complete breaking up of old associations and conditions by the intervention of armed force. The first, the usual and ordinary method, is the evolutionary method, which proceeds slowly and with but little regard to the passage of time. The second is the revolutionary method in which vast changes are often

brought about. But even by this method changes to be permanent, to be productive of general advancement, must proceed upon the lines indicated in the first method. As an instance we have the French Revolution, followed by the The Reign of Terror. Here it is clearly seen that although a complete political change was effected the general mass of the people not being prepared for the new doctrines of liberty, equality and fraternity, a return was made almost immediately to the military despotism of Napoleon. Now it ought to be clear and plain to all that no great and salutary change can take place in the life of the French until they are thoroughly prepared for it. And this preparation must embrace not only a mere majority, but, in addition, there must be a practical unanimity of thought embracing the whole body of the people. Two thousand years ago the Greek philosophers promulgated the highest truths. Mixed somewhat with the barbarity of the time there was brought for-

ward by Plato the highest possible conceptions of life and duty with relation to the social compact. And yet upon the social life of the Greeks there was produced no appreciable effect. Coming down to our own times we are forcibly reminded of the truth here set forth. The evils of black slavery had been clearly seen by men of advanced minds long before the formation of the federal compact. But by the general public it was received as a divine institution. For a generation previous to the abolition of slavery, however, it became the great and burning, moral, economic and political question ever present in the minds of the people. Slowly and gradually a change was effected by the progress of general public enlightenment and finally it became possible to appeal to sympathy and sentiment; those powerful and most effective aids. When the ground had been thus prepared by universal thought and general public comment and discussion, Harriet Beecher Stowe launched her celebrated

work "Uncle Tom's Cabin." It was eagerly read. Its teachings were received and the powerful effect of sympathy and sentiment in a cause which had been previously thoroughly exploited were at once manifested. Had Mrs. Stowe produced her book fifty years before it would have fallen dead from the press. She would have been regarded as an insane enthusiast, her teachings as destructive of public order, and she herself little better than an infidel, in that she questioned the justice of a divine institution.

I think any one who will carefully examine the records of the past must be convinced that mental progress can be made and that mankind can go forward morally only by means of the slow and gradual progress of knowledge among the masses of men. It is not enough that a few be possessed of the truth, for, as has been abundantly demonstrated by the history of the past, if the truth which the few who are advanced teach is new enough and true

enough, they will simply win for themselves the hatred and the animosity of men. They can in no way influence public action until the masses of men are prepared by previous education to receive the truth. Indeed I think it is absolutely certain that truth always brings harm at first to a people not previously prepared for its reception. Afterward, when the minds of men have been enlarged and their eyes opened, good is produced, but at first even truth is harmful. Jesus, the great Revolutionist, clearly taught this and was certainly aware of it when he said: "I came not to bring peace but a sword." The teaching of this man, while containing the veritable truth of God Himself, certainly did bring, as we now see, a sword. It certainly did set the son against the father, and the daughter against the mother, as he foretold. Society was convulsed and the sword was drawn as a result of the promulgation of truth which was too new and too true for the people who heard it. The religious wars which



resulted have probably cost the civilized world more lives, more misery and greater calamity than ever proceeded from the teaching of error. Indeed everything shows us that men must be gradually prepared by the slow process of education before they are enabled to profit by or even to comprehend the truth. All history indicates this, and as human nature is ever the same the future can only, in a general way, be a repetition of the past.

Philosophers, moralists, philanthropists, have all attempted to change the current of events among men by bringing forth what they considered new truths. No doubt these pronouncements have had their effect in each and every case. No truth once lodged in the mind of man has ever been lost, *but the promulgators have always been disappointed in their thought of producing immediate results.* The new truth has been of service only by slowly modifying previously received ideas. The new has never at any time completely supplanted the old.

To-day, as in the past, we find enthusiasts—men of the most sincere convictions and inspired by the highest motives,—who are pursuing the course followed by those who have preceded them. They have fondly imagined it possible to induce the great mass of men, the general public, the body politic, to adopt in full their thought. And yet all calm observers must have gradually come to the conclusion that this is entirely and absolutely impossible. Indeed some of the wisest observers are of opinion that it is impossible for man to hinder or advance in any appreciable degree the gradual evolution of the race from the lowest forms of savage life onward and upward to the plane of that civilization which only the future can know. Yet thousands upon thousands of men believe that if it be possible to induce a mere majority to pass a law, to place upon the statute books a moral mandate, that thereby the thought of man and his daily action, which proceeds from that thought, can be completely changed.

No greater fallacy has ever been taught. A people can only advance in future by the slow and gradual methods which are seen in the long and devious course of the past to have there been effectual. The light of the past is the only guide for the future.

In our own beloved country, government proceeds from the majority. It is supported by public opinion, and public opinion proceeding from an imperfect mass, being modified to some extent by the thought of the evil as well as of the good, necessarily represents the people who give it expression. If we are to support the government of the majority, if we believe in a republican form of government, we are obliged to say that this imperfect rule is not only right but that for the time it is the best possible rule. In a government of the majority the individual citizen is the unit and each unit has as much right to have his opinion expressed in law as any other, for it would be manifestly unjust for a few, even though wiser than the majority,

to have their opinions placed in the mandatory law to the exclusion of the wishes of a majority. Government and a code of laws, in a republic, are expressions of the will of the people and are always representative of the sum total of the character of the people instituting them. Government in a republic it is thus seen must necessarily consist of a continued series of compromises between opposing shades of thought among the people, if all are represented. The only way that law and government can be permanently bettered and advanced is by slowly and laboriously changing the thoughts and opinions of the masses of the people. And this cannot be done by a mere Act of Congress.

Sir William Blackstone, lays down this proposition: "All valid law"—and hence all rightful public action—"is based upon that instinctive apprehension of justice which finds universal lodgment in the heart of man." I believe this to be absolutely true. Not because Blackstone says it but

for the reason that it appears to me a self-evident truth. If this be true, and I think it impossible for any man successfully to controvert it, it should be clear and plain that the only way in which valid law can be changed for the better is by the slow process of gradually informing and enlightening the public mind and heart. No doubt these statements of fact will be exceedingly disagreeable to those ingenuous souls who earnestly desire the speedy advent of a better day. And yet if the statements here made are true, if in the way stated it is plain that man can only advance, it is the duty of all to cheerfully acquiesce, to lay aside the idea of immediately bringing on the millennium by engrafting upon the statute books our own peculiar notions, and join in the effort to gradually change the current of thought prevalent among men.

Of course this is a mighty undertaking. In this great work no man can hope to have other than a very small place, and in

the final result it is probable that no man's work, that of no single individual, can be recognized.

Give the Chinese nation a Declaration of Independence and a United States Constitution and nothing with them would be changed. The masses of that people could not comprehend these instruments or their usefulness. For them they could have no usefulness. Likewise, for us the proclamation of a perfect law would be out of place, and for the same reason. As with the Chinese, law can do us no permanent good unless supported by an almost unanimous public opinion.

Even in monarchical countries public opinion is the power behind the throne greater than the throne itself. In Germany we have recently seen that the Emperor has been unable to carry out his will in the matter of socialistic repression. Public opinion would not justify this almost absolute monarch in the measures proposed; and this was sufficient veto. Even in



Russia, half civilized as it is, it is only because the Czar is regarded as "The Little Father" and next in authority and goodness to the Great Father or God Himself that he is enabled to reign at all. But for this general public opinion pervading the Russian nation even the power of the Czar would vanish.

In our own country public opinion is not only the power behind the throne but it constitutes the very throne itself. Let us suppose a time of public alarm. A great fire in a city. There is gathered a crowd consisting of all classes and conditions, fairly representing the general public. In this crowd so constituted, let one cry out: "This man has stolen my pocket-book! Stop thief!" Immediately there is aroused an universal sentiment favorable to the man who has been robbed and in opposition to the thief. If the thief has in this crowd no confederates not a single hand will be raised to save him. Every man will join in assisting in his arrest, and even non-com-

batants will point out with the greatest eagerness the course the escaping miscreant has taken. The thief himself, if apprehended, will not deny the justice of his arrest. His only defense will be denial. He will say: "If I am guilty it is right that I should be punished." Regarding theft public opinion is unanimous, and for this reason theft can never endanger the public welfare or corrupt the morals of the people.

Suppose, on the other hand, that in the same crowd just described a policeman endeavors to arrest a man whom he declares is an illegal seller of liquors and at once a very different state of affairs will present itself. The crowd will hoot and jeer the policeman and endeavor to secure the escape of the offender. No hand will be raised to assist the officer of the law and he will pursue his task under the greatest difficulties. Public opinion does not support the officer in the performance of duty. The reason is thus clear to the honest observer why the enforcement of a prohibitory

liquor law is almost impossible. In country districts, where public sentiment universally favors, the law can be enforced. Indeed there will probably arise no occasion for its enforcement. But in cities where this public opinion is lacking prohibitory liquor laws have never been enforced and can never be productive of good until a vast change has taken place in the minds not only of the moral few who need no law but of that larger and indifferent class who compose the majority. Indeed it is probable that the attempt to enforce law not supported by an almost unanimous public opinion is productive of the most serious and detrimental consequences. No doubt church going is beneficial and the habit of value, but suppose a law passed enforcing church attendance. Is it not plain that such a law would have an evil effect? That not only would it be a dead letter but that the final result would be a lessening of church attendance? Who would go to church if the law declared he must? A feeling of antagonism

would be aroused, not only against the law but the feeling of antagonism would shortly be made to include the churches, and even religion itself would be endangered.

From what has been said I think we may deduce this fundamental truth: Laws intended mainly to promote moral reform must never precede public opinion. True law is first formed in the heart of man. Its engraftment upon the statutes is simply and only the record of a pre-existing fact. Misapprehension of this truth has caused in the past and will undoubtedly in the future cause vast and lamentable disappointment.

Previous to that tremendous upheaval, the French Revolution, the minds of men throughout the civilized world had been largely influenced by the writings of Rousseau and the French philosophers. They taught the brotherhood of man and counseled the practice of all the virtues. Impressionable natures were deeply moved. The opinion was prevalent that the world

was upon the eve of vast changes for the better. The oppression of the ancient regime had aroused a deep and powerful sympathy with the French people. When the States General was summoned great hopes were entertained from the action of that body. Indeed it did much to support this view. During the long time that the first convocation was in session, containing as it did many of the wisest and best, it gave utterance only to the most exalted sentiments, bringing to the support of the cause of the common people in France the earnest advocacy of many in England and America. The poet Wordsworth and the statesman Burke, among others, were moved to declare that a new era had dawned upon the world; that humanity was now to take the long-hoped-for forward step. It seemed indeed to them that a golden age was near at hand, and expectations were raised which the future rudely dispelled. Afterward the worst passions of men were aroused and in the Reign of

Terror the French nation was plunged into a frightful abyss, an almost literal hell. Seeing this, very many throughout the world who had advocated the cause of the people lost all hope. Wordsworth, in particular, seemed to lose all faith in man and in his ability rightly to govern himself. Burke, from being an advocate of the rights of man, became the most ardent and unflinching supporter of monarchícal power. Evidently it had been supposed that a mere temporary change of mind had altered the character of the French people.

I have thus endeavored to state what appears to me a great fact, to wit: Moral progress pursued as a direct end can only be secured in a general and public way by the spread of education and enlightenment. But while I consider this to be absolutely true, it can also be established without question that economic reform rests upon an entirely different basis. This fact, which I consider of supreme importance in any inquiry made regarding the advance of the



race, has been singularly obscured in the minds of many well-meaning and eminent men. Men, too, who are, it would appear, sincerely desirous of the welfare of their kind. It is held by this class, almost without exception, that it will be impossible to secure betterment in man's social condition without a pre-existent change in his mind. In short the opinion is unhesitatingly advanced that men must be made morally better before they are able to advance. In the minds of men so influenced all effort is bent in the direction of moral advance with the idea that this is absolutely essential to a change in material surroundings, when, as a matter of fact, this process should be reversed, a change in surroundings being the first necessary step. The misapprehension of fact in this matter is of controlling importance, leading as it does away from the truth. And yet the very men who are so insistent upon moral teaching as the first essential would scarcely undertake to lecture to a public body placed

in an uncomfortable or dangerous position. Brought down to a matter of actual practice they would know very well that it would be impossible for them to influence an audience in the right direction unless material conditions were favorable. If surroundings are dangerous and disquieting the effort to improve the minds of men, it is plain, must be given up. At the time of the French Revolution a mental change had been effected in the minds of the people, but their physical surroundings and economic conditions remained the same as before; hence the Reign of Terror and the relapse into the arbitrary government of Napoleon. It will be remembered that that great teacher of morals, the Galilean Carpenter, first fed the multitude and when they were comfortably filled he taught them. So it must be clearly apparent to all unprejudiced observers that it is impossible to raise a nation morally unless its economic surroundings are first improved. And this truth has a clear, fundamental, physio-

logical basis. Man is unquestionably, physically at least, the product of two factors, heredity and environment. These two, when fully examined, are found entirely sufficient to account for every fiber of his body and most of the thoughts of his brain. And while the two agencies seem to be clearly separate in their influence upon his life and character, yet if we examine more narrowly we shall see that what is called heredity is simply and only the result of previous environment. Esquimo heredity brings down from former generations the results of former Esquimo environment. Surroundings have made them just what they are. In the case of the Esquimo we are able to see that this is true only because we view him as entirely apart from ourselves. Self-interest and its attendant prejudices do not interfere with that clearness of vision which usually attends our thought of others. But this is as surely true of ourselves, only with us amid the multiplicity of influences surrounding civilized men we

are sometimes unable to trace effects to their original causes. And yet every habit of man and every lineament of his face may be traced by care and study to pre-existent conditions affecting himself or his ancestors. Heredity is only the result of a former environment. Conditions make men, and, in the long run, control them completely. Take the best and most genial family you know, deprive them of property, take from them the means of living in what they will regard as a decent manner, thrust them into a dirty tenement in the slums of a great city, surround them with vile men and viler women, and sooner or later, if the family can see no hope of better conditions, they will sink to the plane of the miserables by whom they are surrounded. If the first generation by some miracle be preserved we know that the second must follow the course forced upon it by its surroundings. Nobody having an ounce of wit or sense would think for a moment of bringing up a child in the ways of propriety who still

remained a resident of the slums. The first thing to do would be to take it away! Afterward talk of morals and behavior might be in order, but not there. And men are but children of a larger growth, and moved by substantially the same influences. To improve men conditions with them must first be changed by stronger forces than they themselves can command. Wiser men than they are must emancipate them. Slaves have never freed themselves, and never will. Men advance by following a leader, and the leader must be wiser and abler than the led. "If the blind lead the blind both shall fall together in the ditch."

Man is a creature of conditions. His surroundings in the long run make him what he is. Once upon a time, long, long ago, the Ethiopians, or Abyssinians, were instructed in the principles of the Christian religion. Once they were Christians. Now, their so-called religion is little better, if any, than the fetichism of the savages by whom they are surrounded. Not long ago Great

Britain sent its convicts to Australia. Rather unpromising stock upon which to build, and yet the children of these thieves and murderers surrounded by free air and free land have become as honest, as law abiding and as promising a people as any upon whom falls the light of day.

The truth is, man is an animal organized upon a material plane. He possesses a mind, a soul, it is true, but a toothache or a sliver under the nail so small that it cannot be seen across the table will usually destroy all his vaunted superiority to the brute.

Clearly by the law of nature the body is first in point of time. Long years are spent in preparing a body before the mind in full-orbed splendor is permitted to inhabit its dwelling place. At first the infant represents simple animal life; it possesses no intellectuality; not until the body has come to full maturity—and has been specially prepared and fitted for the use of the controlling principle—is man said to come to years of discretion. Thus, according to the



plan and purpose of the Creator conditions and surroundings are first made propitious before man, in his best estate, can be said to exist. A secure dwelling place is first prepared; and the basis is a physical one. Conditions are first made favorable and the material side of life has first consideration. Those who tell us that the race must first become better mentally and morally before physical progress can be made are thus opposing the plainly written laws of nature. For, evidently, in a large and general way, as shown by the history of the past, the race has made progress mentally only after absolutely necessary physical conditions have been met. Man is the microcosm of the universe, an epitome of all that has gone before, a representation in miniature of the laws and purposes of the Creator, and in man we see the working out of a plan and purpose we are certainly wise in attempting to follow; and the way is plain, is indeed patent to all who will observe.

It is a self-evident proposition that prog-

ress must proceed in consonance with the laws controlling the two great factors in all human action; human and external nature. Whatever is in opposition to these will come to naught. True progress proceeds in accordance with law. And we must remember that the factors in all progress—man and nature—are, and must remain, through all ages the same. Nor can we forget that whatever has been found in the past to conflict with these has finally come to naught. Nature and human nature remain. The laws by which both are governed have never changed nor is it likely that in this world at least they ever will. If a long succession of events has in past ages shown that a certain course is in opposition to these laws it is not reasonable to suppose that a new trial will disclose different results. And yet we find men constantly hoping that a new effect may follow old causes if only new names be given them. To understand men and properly to regard them, we must take them as they are, not as we

might wish them to be. The world in which we live is governed by certain laws called natural, which so far as we are informed have never varied or changed in the smallest particular. The factors then are the world as it exists and man as he is. The future will furnish no others. Allow me then to set forth what seem to me to be fundamental facts:

First, then, we may say: Man is an animal, absolutely controlled by three animal instincts. These dominate his life. It is true that these animal instincts are somewhat controlled by his intellectual nature, and yet the intellect at last depends for its force and direction upon the animal. The first law that controls man is the instinct of self-preservation. "All that a man hath will he give for his life." This instinct is absolute and imperative. No man in his right mind, I think, has ever escaped or ever will escape its power. The same law, for it is a natural law, controls all animals. Threaten your cat or your dog and the

animal will do precisely as you would under the same circumstances.

The second animal instinct controlling man is the desire to better his condition. All men are subject to this law. Escape from it is absolutely impossible. One may fancy that future conditions with him may be bettered by the sacrifice of even his life, but by the sacrifice of his life under these circumstances he is endeavoring to better his condition. The philanthropist may spend his years in endeavoring to benefit his kind but he does this from a desire to better his own condition. He has a tender and sympathetic heart and mind, and, if he fail to do what he believes himself called upon to do, he would suffer. He is a philanthropist because suffering would come to him if he were not. His condition then would be worse. He seeks to avoid the calamity of a worse condition by doing what he considers to be his duty. And this law or instinct is an animal one controlling all animals from the highest to the lowest.

Life being first secured the next desire is betterment of condition. The beast of prey and the beast of burden, the wild animal in his lair and the ox in his stall all are impelled by this fundamental animal instinct. This, too, is the motive power behind that splendid advance man has made from savagery, or perhaps from still lower conditions, up to the present plane of civilized life. The desire to better his condition animates the scholar, impels the artist and actuates the merchant. The desire to improve one's condition is aligned with hope, that vital impulse of the soul of man. No matter how much a man may possess, his constant wish is for more. The scholar is never satisfied with his attainments or the rich man with his wealth. Improvement, increase, is the demand of the mind of man, indeed, it is a vital part of the man himself. He must constantly gain, in some direction, or misery is the result. Increase need not be great; slight, if constant, advance will satisfy his nature. But this demand for an

advance in some quarter is a desire implanted in the soul of man by his Creator. When all hope of future gain, of some sort, is at an end life has lost its charm and the man is ready to die. Upon this fundamental instinct all progress depends. Knowledge is capable of bringing it into harmony with intellectual considerations. Then true advance is made. The instinct cannot be destroyed.

The third natural law or animal instinct controlling man is the desire to propagate his kind. Under this head come love, marriage, love of children, the home and the highest and holiest aspirations. But this is an animal instinct and is equally applicable to every form of animal life. Animals love their young and will sacrifice their lives for them. Man can do no more.

Man's conduct in life; his mode and manner of life, all his thoughts and deeds are subject to these three common animal instincts. It is impossible, I think, for one to perform any act in the whole course of



his life that does not come under one of these three heads. He is absolutely bound by these laws. No man in his right mind has ever escaped them and no man can escape them. They are the laws of nature and therefore the laws of God. Looking backward over the pages of history we see that man, if free to chose, has been controlled in all his devious way by them. It follows as a matter of course that he will be thus controlled in the future. Whatever plan may be conceived by man for the betterment of his kind, it is clear and ought to be self-evident to all, that it must be consistent with these laws. Nothing can succeed not in accordance with them. These are the demands of nature upon him which he cannot disobey if he would.

No doubt it will be exceedingly distasteful to many to consider themselves as completely controlled by these animal desires, and yet it is the simple truth to say that in the long run man in the mass has always been thus controlled. Denial or disgust

will not change the fact. I simply state a law of nature patent to all. Here and there in individual instances the contrary may seem to be true but these isolated instances, easily explainable upon natural grounds, are only the exceptions which prove the general rule. Mere theories cannot be made always to live by the denial of well-known facts.

These three controlling desires pertain to the natural world upon its material or physical plane. If they control the conduct of man—and painstaking and honest inquiry will abundantly prove that they do—it must then be clearly and plainly apparent how and why material conditions surrounding men are so supremely important. Man simply obeys the laws of his being. Natural law—or the law of God—cannot be broken; never was broken. It may for a time be evaded or ignored, but it cannot be destroyed. Natural law remains to the end, continuing to assert and re-assert itself, destroying finally all who refuse to recognize

it. White men forced to live the life of the Esquimo become Esquimaux, or die. Forced to live in Africa among the negroes they adopt the manners and customs of the people about them, and their children will be as untamable as the savages by whom they are surrounded. The empire of climate is said to be the most powerful empire upon the face of the globe, and this is true because climate is the chief agent in enforcing conditions upon men, and conditions make men, in the long run controlling them absolutely. Take the most demure and careful mannered man in your community; force him to dress in a disreputable manner, like a tramp, force him to continue this and he will end by being a tramp. Surround him with thugs and bummers, let him have no other companions, and if he have a strong burly frame and is provided with animal courage he will be a thug; if he lacks these qualifications he will be a bummer. If forced to live the life I have only hinted at he will shortly graduate as an

all-around "tough" and enemy of society. If your particular mild-mannered man have within him the survival of a former virtuous ancestry he may escape absolute moral defilement, but if he have children thus surrounded they cannot escape.

But you will tell me that men are not forced to live as I have described and I say to you in reply: You are mistaken; they are. Go to the nearest lounging place of disreputable men; pick out a dozen and carefully, laboriously and honestly trace their sorrowful histories, and you will finally be convinced that in eleven cases of the twelve those men could scarcely have been other than they are. Nothing happens without a cause and for every effect there is an all-sufficient cause. These men are the product of causes. Bad parentage, and bad surroundings will make bad men and they are made what they are by the laws of nature. Nothing happens. All is subject to law—natural law. Patient, careful inductive investigation will trace out these

laws. It is now too late in the day for intelligent men to refuse the evidence of their senses. Ages ago this might have been, and was, possible. Men then imbibed an opinion with mother's milk and no matter how erroneous stoutly held to it through life. Now, men are beginning to see that figs will not grow on thistles or grapes on thorns even though ever so much talk be indulged in. Facts are stubborn things which have a way of finally making themselves respected. Education and the progress of enlightenment count for something as the years go by and it is now established in the minds of unprejudiced men that *man's progress in the world depends upon the general spread of education and enlightenment, and these, in turn, are dependent upon previously secured improved physical and material surroundings.*

We read that desiring to raise up unto Himself a peculiar people the Lord brought the children of Israel up out of the land of Egypt and the house of bondage and gave

them a promised land flowing with milk and honey. That is, He first provided favorable material surroundings. And these were "promised" because they were known to be absolutely essential to the progress of man. Even Moses, that great leader of man, was unequal to the task of educating and enlightening a people not in possession of essential material and physical surroundings.

The first requisite to ethical citizenship is the freedom of the citizen; and the second, alike imperative, is security in the individual possession of property. Given these two, progress becomes possible. And this is clearly seen in our own history. Progress in America has been greater and more rapid than elsewhere because here freedom and security in the possession of property have been more generally secured than has ever before been the case in the history of the world. The evils arising from an imperfect freedom are to be cured only by greater freedom and larger opportunity.



“Ye are to know the truth and the truth shall make you free.” Freedom is the end and aim of life.

The future is to be known by the past. If it can be shown that progress in the past has proceeded upon the lines here laid down it will be universally admitted that future advance must follow the same course. Let us then, very briefly, glance at the past, and in doing this it will be impossible here to do more than merely call to mind historical events well known to all.

Modern civilization is held to date its beginning from the era separating modern from medieval days. This seems not to be very accurately fixed in the minds of historians. The Renaissance or revival of learning is generally held to date from the close of the fifteenth century. The Protestant reformation from the earlier part of the sixteenth. With most one or the other of these is held to mark the turning point; the idea usually inculcated being that modern civilization takes its rise mainly because of

an intellectual impetus rising out of these events. In short that modern advance has a mental beginning.

Careful investigation will, on the contrary, show that here, as everywhere else in the history of the world, progress made and mental advance secured were entirely dependent upon previously gained improved physical and material surroundings. Looking back to the beginning of modern civilization in Europe we can see that it was founded upon commerce and the gradual extension of trade which began as mere piracy. At first this "commerce" was forced by dint of "good right arms." It began upon a very low material plane. There was no "moral uplift" in the voyages of the "Sea Beggars" who ravaged the coasts of northern Europe. Gradually and in process of time trade upon substantially the present basis of mutually beneficial exchange was established. Manners were softened and knowledge increased by contact of man with man, and contact came

in obedience to the desire of men quite low in the mental scale to better their material conditions. As early as the eleventh century we see the rise of what became in the fourteenth century a vast commercial power. Hamburg, Cologne, Bremen, Danzig, Lubeck, Brunswick, and many other cities, joined themselves together to protect their growing commerce under the name of the Hanseatic League. By the fourteenth century this league embraced every city of importance between Holland and Livonia, some eighty-five in all. These cities became known as "Free Cities." Here the first trade unions or guilds were formed and for the first time the ordinary citizen was enabled to accumulate property and be secure in its possession. The cities employed in building ships and manufacturing goods for sale abroad gradually increased in wealth and power; wealth was fairly distributed and improved economic conditions were secured. Afterward, universities were founded and art and the sciences began to

be studied. The foundation of improved material surroundings had first been supplied. Long years after this came the Renaissance and the Reformation. Instead of the Renaissance giving rise to improved economic conditions the contrary was the case—improved conditions, trade relations, commerce and the gradual accumulation of wealth brought about the revival of learning. Florence, held as the center of influence from whence spread learning and a love of art, had long been a rich and populous commercial center renowned for its manufactures and foreign trade. The Renaissance took its rise in a wealthy, populous community where economic conditions were most favorable to the industrious citizen. As a result of commercial development and economic progress throughout Europe serfs in commercial cities had gradually thrown off their burdens, disabilities had been removed, happiness and opportunity increased and the ordinary man was

made secure in the possession of property long years before Luther's day.

Under improved economic conditions the average man in the commercial centers had become measurably free and was thus enabled to satisfy that innate longing for improvement implanted in the very constitution of man. Hope of improvement, that call of God to man: "Son, come up higher," he was enabled to answer. The natural desire of his material frame was met. Then, mental and moral advance became possible. The progress of the race has been always secured in this manner—and in no other.

A good many years ago Thomas Carlyle, one of the most acute and ablest thinkers of modern times, declared that the Americans were making rapid progress only because a comparatively small population was possessed of a fine climate and a large quantity of valuable land. That is, economic conditions were favorable. The rest, his

knowledge of the world's history showed him would inevitably follow.

Progress depends absolutely upon man's possession of a favorable material environment. Then the demands of his physical nature can be met. And these demands are continually advancing. More and more is constantly required to fill the need of progressive man. No matter how much he may have gained in the past, more will be required in the future. The demands of nature must be met; and will be met.

Much has been written of the pleasures of hope. Hope fills the soul of man and buoys him up. Without hope he ceases to exist as a reasonable and sensible being. But what is the subject of hope? Ask yourself that and the answer can only be: betterment of condition; hope of improvement; advance; progress! We have already noted that this is the second fundamental instinct underlying all animated nature, controlling the movements of bird, beast and man. It is also seen as the chief—if not the only—



mental stimulus inhabiting the soul. It is a law of God. Think you to stifle or obliterate this demand of man's nature by your puny book-made laws or your impious regulations of trade and exchange? I tell you nay!

Keeping in mind this fundamental instinct implanted in man's body and animating his soul, demanding constant, unceasing, never-ending betterment of condition—which it is seen must be preceded and fostered by improved material and physical surroundings; seeing too that the standard of comfort and possession is constantly rising with man's advance, the inference, the irresistible conclusion is this: Industrial freedom is the question of questions: The riddle of the Sphinx of Time which our society will answer or die!







**14 DAY USE**  
**RETURN TO DESK FROM WHICH BORROWED**  
**LOAN DEPT.**

This book is due on the last date stamped below, or  
on the date to which renewed.  
Renewed books are subject to immediate recall.

**REC'D LD**

**APR 9 '65-6 PM**

LD 21A-60m-3,'65  
(F2336s10)476B

General Library  
University of California  
Berkeley

YB 12967

**313141**

*Rogers*

UNIVERSITY OF CALIFORNIA LIBRARY

